

ACRITICAL STUDY OF  
THE CONTRIBUTION  
OF THE ARYA SAMAJ  
TO INDIAN EDUCATION

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MARSHALL BOWATT

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प्रिय श्री लीलाजीको -

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दस्तानी

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पुरवका लय-को

लीला शर्मा

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OM  
**A CRITICAL STUDY OF THE  
CONTRIBUTION OF THE ARYA  
SAMAJ TO INDIAN EDUCATION**

*Thesis  
Submitted for the  
Degree of*

**DOCTOR OF PHILOSOPHY**  
*(Education)*

*By*  
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### PUBLISHER'S NOTE

It gives me immense pleasure to present this treatise to the general public. In its contribution of Arya Samaj to the Indian Education both universal and classical, male and female, is treasured and critically analysed. This contribution is at once vast, admirable and pioneering. The Arya Samaj favours and sponsors man-making education which tends to give meaning and perfection, charm and vigour to the life, individual and corporate, physical and moral. It begins at home when the child is born, nay before it is conceived. This formal education ends in the teacher's home (Gurukula).

In the Arya Samajic system of education secular and spiritual branches of learning are included, Cultivation of healthy relations between the teacher and the taught, unfoldment and development of inherent potentialities and propensities, aimed at, mere cramming tabooed, right thinking and right feeling encouraged, ease in student life shunned, renunciation, manual labour and privations favoured, discipline of body and mind emphasised, healthy environment—Physical, moral and spiritual—created and maintained so as to give well behaved, well disciplined good and noble citizens to the community.

Good and sound education is the dire need of the world today, which may help sweep evils and filth, elements of disintegration and mutual conflicts of the community and lead it in healthy channels and bring peace and prosperity proving itself to be the panacea of all evils which threaten annihilation of the human society at large.

This is one of the series of outstanding publications that the Sabha has undertaken on the sacred occasion of Arya Samaj Foundation Centenary Celebrations. Kumari Dr. Saraswati Pandit is an educationist belonging to the eminent Aryan family of Late Master Atmaramji Amritsari. The book under reference is her Thesis accepted for Ph. D. by the Baroda University.

I extend my sincere thanks to her for placing this Thesis at Sabha's disposal. My thanks are also due to Shri Raghunath Prasad Pathak who had gone through the manuscript and put forth valuable suggestions.

This treatise has been brought out with the subsidy of Mahatma (Master) Shiva Charan Dassji, a veteran Arya and the cream of the Arya Samaj in Delhi, who deserves our Sincere thanks.

I hope and trust that this will enjoy wide publicity and will serve the purpose of a good reference book.

O.P. Tyagi M.P.

Secretary

Sarvadeshik Arya Pratinidhi Sabha

3/5, Maharshi Dayanand Bhawan

Ramlila Grounds

NEW DELHI-1

18.11.1975



## WRITER'S PREFACE

The spread of democratic ideas and popular forms of government emphasize the importance of equality of educational opportunities. For this purpose education should be so developed as to cultivate social, moral and spiritual values and increase productivity. I found that Swami Dayanand Saraswati's vision was formed from the study of the Vedas. I was inspired by the theories and the practice of the Vedic system of education and ventured to do research on it. My late father Pandit Shanipriyaji was the source of inspiration to me. He had immense stock of books with him, and though he was bed-ridden he never failed to suggest the names of the books of the eminent Aryasamajist writers. Within the short time that I had I could not undertake complete speculation of D.A.V. Colleges and Schools and hence I concentrated more on Gurukulas. This is an humble but honest attempt, I express my sincere thanks to Sarvadeshik Arya Pratinidhi Sabha for accepting my thesis as a useful work and publish it on the right occasion of the centenary celebrations of the Arya Samaj. I thank the M.S. University of Baroda for allowing me to send my thesis for publication.

I express my feelings of gratitude to Shree Omprakashji Tyagi and Shreelala Ramgopalji Shawlwale, the president of the Sabha who constantly helped me to my queries and guided me properly. The Sabha had problem of finance and they found out the donor.

I sincerely thank my guide Professor D.M. Desai for his valuable guidance and encouragement throughout. My thanks to Shree Acharya Vaidyanathji Shastri who was the link between the Sabha and my thesis and helped me in many ways.

I cannot forget Shree Raghunath Prasadji Pathak who filled me with pleasure when he accepted to go through the manuscript. My sincere thanks to him and also to Shree Kedarnathji Shree Pandit Narenoraji and Bhagvandeji also, who took interest in this work. I thank Padmashri Prof. K.G. Subramanyan the former Dean of the Fine Arts Faculty of Baroda University for designing the cover page.

I hope my work will prove useful to the society and guidance from the educationists and the scholars will inspire others to work on what is left in this.

—Saraswati Pandit.

Arya Kanya Maha Vidyalaya  
Atmaram Road  
BARODA.  
23.11.75.



## INTRODUCTION

Dr. Sarasvatiben Pandit grew up in the noble and best traditions of the Arya Samaj right from her birth. Her earliest 'Sanskar' in the sterling values of the Arya Samaj and the way of life came from her stalwart grandfather, Pandit Atmaramji and the practice of many tenets of the Samaj was ingrained in her by her illustrious father Pandit Shantipriyaji and her uncle Anandpriyaji. When a study on the educational contributions of the Arya Samaj comes from a person with this saturated background and when the person has brought to bear upon the study a rational and scientific outlook and methodology, the result can be expected to be high in the conceptualisation, interpretation and application. The study becomes a scientific one, rather than the exposition of one who is committed to a particular ideology and way of life. Dr. Pandit is a true Arya Samajist, an educator, a scientist and researcher, and hence the present study by her has acquired distinctive values and worth.

The study was highly commended by the valuers of the doctoral thesis—Professor M.S. Patel, UNESCO Expert on Teacher Education and Professor S. Subarao, Dean, Faculty of Education, Osmania University, Hyderabad, A.P. The referees enjoy International and National fame. They wrote :

"The thesis is the outcome of the investigator's extensive scholarly study on the contribution of the Arya Samaj to Indian education. There are numerous articles on the Arya Samaj movement, but this is perhaps the first systematic effort to bring

together the widely-scattered educational ideas of Swami Dayanand Saraswati and other Arya Samajist leaders in their numerous speeches and writings, and present them in a coherent and consistent manner with a view to interpreting and evaluating them from a philosophical point of view. In this, the investigator has judiciously selected and used a number of primary sources, both Government and private, as well as secondary sources so as to make her presentation penetrating, valid and interesting.

An important feature of the study is the fact that the investigator has been successful in interpreting the educational philosophy of the Arya Samaj against the background of the pressing needs of contemporary Indian society in the present technological age, so that the products of the educational system emanating from this philosophy may play their expected roles without being square pegs in round holes.

The statements and conclusions have been supported by scientific evidence and clarified through numerous charts and graphs. The language used is chaste, flowing and appropriate to the philosophical theme. The thesis is well documented. A very comprehensive bibliography and numerous references are its conspicuous features. The investigator has suggested appropriate areas of further research in the field. The thesis makes interesting, and in some aspects, thought-provoking readings. Since it makes an important contribution to the development of Indian educational thought and depicts the first phase of national education developed during the British regime, the work is of historical significance".

To my mind, the study is an excellent exposition of the educational philosophy of Arya Samaj in general and of Maharshi Dayanand Saraswati in particular and is a critical and well documented commentary on what the Arya Samaj did and achieved in the sphere of education. The educational philosophy of Arya Samaj has profuse overtones of Idealism, and to some extent Naturalism, but basically it is a philosophy of dynamism and action and therefore it is richer in the overtones of Pragmatism. This has been very well brought out lucidly, succinctly and critically by Dr. Sarasvatiben Pandit.

I am happy—indeed very happy—that the study is printed in a book form by the Sarvadeshik Arya Pratinidhi Sabha,



Delhi and that too in the centenary year of the Arya Samaj. Maharshi Dayanand Saraswati was a *seer* in many facets of life ; he had a *vision* also in the sphere of education. He has made an original contribution in the sphere of educational philosophy both on ideological and pragmatic sides. A publication as the present one would help in interpreting Indian educational philosophy to students of education both in India and Abroad, and would provide an unassailable rejoinder to those who say that there is no original Indian philosophy of education ; whatever is worthwhile, it is all western.

The late Pandit Shantipriyaji, the authoress's father, was very enthusiastic about the present study. He was keen to see that the study gets into a published book form at the earliest. Unfortunately, this could not be done so in his life-time. He passed away only a few months back. He would have been the happiest man today to see his fond dream having been realised. We pay tribute to the memory of this noble and great soul in silent recognition of the fact that his precious help is writ large on the pages of this study.

I am sure that with the wide circulation of the present study, the precious contribution of the Arya Samaj, a great socio-religious renaissance movement in the sphere of Indian education, will be better understood and appreciated !

(Professor) D.M. Desai

Dean

Faculty of Education and Psychology

Baroda

Baroda,

15-4-1975.





# CONTENTS

## CHAPTER I

	<i>Page</i>
INTRODUCTION	2-20
1.1 Introduction	2
1.2 The Problem	3
1.3 Review of the Previous Research Work	6
1.4 The Scope of the Study	11
1.5 The Objectives of the Study	12
1.6 The Research Methodology	13
1.7 Theoretical Reference Frame	14
1.8 Organisation of the Thesis	15
1.9 Conclusion	17
References	19-20

## CHAPTER II

SOCIO-RELIGIOUS AND EDUCATIONAL DIMENSIONS OF THE HINDU : SOCIETY A BACKGROUND STUDY (In the Nine- teenth and Early Twentieth Centuries)	21-64
2.1 Introduction	22
2.2 The Establishment of the Arya Samaj	24
2.3 The Social Scene	27
(a) The Caste System	28
(b) The Untouchability	29
(c) Foreign Travel	31
(d) Child Marriages and Enforced Widowhood	32

2.4	The Religious Scene	...	33
2.5	The Establishment of the New Western Type of Education in the Nineteenth Century	...	35
2.6	Ideology and Objectives of the New Western Type of Educational System	...	37
2.7	The State and Its Educational Philosophy	...	42
2.8	Organisational and Managerial Aspects	...	44
2.9	Teachers and Students	...	46
2.10	Neglect of Modern Indian Languages	...	51
2.11	Neglect of Mass Education and Government's Opposition to Compulsory Education	...	53
2.12	Other Defects of the New Educational System	...	56
2.13	Conclusion	...	58
	References	...	60-64

### CHAPTER III

#### CONCEPTUAL MODEL OF THE ARYA SAMAJ

		...	65-110
3.1	Introduction	...	66
3.2	The Ten Principles of the Arya Samaj	...	67
3.3	Conflicts of the Contemporary Socio-Religious Movements	...	96
	(a) The Brahmo Samaj	...	96
	(b) Other Developments from the Brahmo Samaj	...	102
	(c) The Theosophical Movement	...	102
3.4	Educational Implications of the Principles of the Arya Samaj	...	103
3.5	Conclusion	...	105
	References	...	108-110



**CHAPTER IV****EDUCATIONAL PHILOSOPHY OF THE  
ARYA SAMAJ**

...	111-150
4.1 Introduction	112
4.2 The Content of the Philosophy of the Arya Samaj	113
(a) Metaphysics	113
(b) Axiology	117
(c) Epistemology	119
4.3 The Evolution of the Conception of Education of the Arya Samaj	122
4.4 The Educational Aims of the Arya Samaj	129
4.5 Educational Values	137
(a) Democratic Values	137
(b) Nationalism	137
(c) National Integration	139
(d) Self-reliance	139
(e) Scientific Spirit	140
4.6 The State and Education	141
4.7 The Economic Order and Education	144
4.8 Conclusion	146
References	148-150

**CHAPTER V****EDUCATIONAL SYSTEM, INSTITUTIONS  
AND PROGRAMME UNDER THE ARYA  
SAMAJ**

...	151-204
5.1 Introduction	152
5.2 Swami Dayanand's Scheme of Early Childhood Education	154
(a) Importance	154
(b) The Home as the Primary Agency	155
(c) The Programme	155
5.3 Swami Dayanand's Conception of the Pattern of Education	169
5.4 Swami Dayanand's System of Education	171
5.5 The Arya Samaj and the National Education	175

5.6 Educational Institutions under the Arya Samaj	...	180
5.7 The Programme of the Educational Institutions under the Arya Samaj	—	188
5.8 Conclusion	—	198
References	—	200-204

## CHAPTER VI

### THE GURUKULAS UNDER THE ARYA SAMAJ

6.1 Introduction	—	205
6.2 The Genesis of the Gurukula Movement	—	206
6.3 The Gurukulas in Ancient India	—	208
6.4 The Location of the First Gurukula	—	210
6.5 The Gurukula Ideology and Swami Dayanand	—	213
6.6 Aims, Objectives and Philosophy of the Arya Samaj Gurukulas	—	217
(a) Idealism	—	220
(b) Naturalism	—	223
(c) Humanism	—	224
(d) Super-naturalism	—	226
6.7 Admission, Work-schedule and the Programme of the Gurukula	—	228
6.8 Evaluation of the Gurukula by some Eminent Persons	—	230
6.9 Other Gurukulas and a Field Study	—	232
6.10 Conclusion	—	240
References	—	255
		258-262

## CHAPTER VII

### CONCLUSION AND COMMENT

7.1 Introduction	—	263-295
7.2 Effects of the British Model of Western System of Education	—	264
7.3 The Achievements of the Arya Samaj in Religious and Social Reforms	—	265
7.4 The Educational Contributions of the Arya Samaj	—	269
	—	274



7.5	Some Critical Educational Issues and the Arya Samaj	...	284
(a)	The Observance of Brahmacharya and Studenthood	...	284
(b)	The Compulsory Study of Sanskrit	...	285
(c)	Education of Boys and Girls in Separate Institutions	...	288
(d)	Religious Education	...	291
(e)	Education of Weaker Sections of the Society	...	292
7.6	Conclusion	...	293
	References	...	296-298
	ANNEXURE	...	299
	APPENDICES	...	314
	Appendix I : The Questionnaire	...	315
	Appendix II : Subjects Taught in Different School Classes (Gurukula Kangri Vishwa-vidyalaya)	...	331
	Appendix III : Slow and Small Progress in Education of Indian Youths (1856-1921)	...	336
	Appendix IV : Acknowledgement of Guidance and Suggestions received	...	337
	Appendix V : Suggested Areas of Further Research	...	339
	Appendix VI : Interviews	...	341
	Appendix VII : Bibliography	...	344

## TABLES

<b>Table No.</b>	<b>Page</b>
2.1 Expansion of the New Type of Educational Institutions in India (1855-1921)	... 40
2.2 The Extent of the Spread of the Knowledge of English Among Various Religious Groups in India in 1941	... 48
2.3 Girls under Instruction according to Communities, 1901	... 49
2.4 Expansion of the Arya Samaj	... 106
5.1 Educational Institutions under the Arya Samaj	... 185
5.2 Teachers and Students in Institutions of Higher Education under the Arya Samaj	... 186
5.3 State-wise Distribution of the Students of the Arya Kanya Mahavidyalaya	... 195
6.1 Fees Charged in Some Gurukulas	... 221
6.2 Students and Mean—Class-wise	... 244
6.3 Time Table for Physical Education and Sports	... 248
6.4 Mean Ratings of the Methods of Teaching of the Sampled Gurukulas	... 249
6.5 Mean Ratings of the Methods of Evaluation in the Sampled Gurukulas	... 250
6.6 Frequency of Student Problems faced by the Gurukulas	... 251
6.7 Reasons for the Popularity of Gurukulas (Rank Order)	... 252



## CHAPTER—I

### INTRODUCTION

“We should not be ashamed to acknowledge truth and assimilate it from whatever sources it comes to us, even if it is brought to us by former generations and foreign peoples. For him who seeks the truth, there is nothing of higher values than truth itself; it never cheapens or abases him who searches for it, but ennobles and honours him.”

—Yakub Ibn Ishak al-Kindi  
(9th Century A.D.—Iraq)

# I

## 1.1 INTRODUCTION

Thomas Carlyle once said that great men are the fire pillars in this dark pilgrimage of mankind. The nineteenth century was a period of darkness in the cultural, social and religious history of India. There was a high degree of decay, degradation and disintegration in cultural, social and religious fields. Ignorance, corruption, exploitation, discrimination, inequality of opportunity, unequal social and economic status and adulteration and distortion of knowledge and religion were so much rampant that the Indian Society-particularly the Hindu society lived in a state of intense darkness. Great men like Raja Ram Mohan Roy (1772-1833), Keshab Chandra Sen (1838-1884), Dayanand Saraswati (1824-1883), Ram Krishna Paramhans (1834-1886), Swami Vivekanand (1868-1902), and Annie Beasant (1847-1933) came up on the social, cultural and religious scenes to light the path of darkness. Amongst these luminaries Swami Dayanand (1824-1883) was perhaps the brightest. Sitaram says that "he has done more for the social, moral and intellectual uplift of the country than all other reformers put together."<sup>1</sup>

Romain Rolland has evaluated Swami Dayanand's role in cultural regeneration, social uplift and religious reconstruction very highly. He described him as "a ruthless critic of all who,

according to him, had falsified or profaned the true Vedic religion. He was a Luther fighting against his own misled and misguided church of Rome..... He transfused into the languid body of India his own formidable energy, his certainty, his lion's blood. He set the example of a complete clearance of all the encumbering growth of privilege and prejudice by a series of hatched blows."<sup>2</sup> Shri Aurobindo Ghose called Dayanand a formidable artisan in God's workshop, a very soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit.<sup>3</sup>

Swami Dayanand and the Arya Samaj founded by him went further than the Brahmo Samaj, the Prarthana Samaj, the Theosophical Society and the later on ventures like the Ram Krishna Mission in their efforts to bring about the social renaissance, and built cultural and religious edifice based on Indian ideals reflecting Indian aspirations, and strove hard to restore high values and lend a perspective to the Gurukul system, Brahmacharya, morality, spiritualism, simple living and high thinking, nationalism and national consciousness, equality of educational opportunity, social service and emotional and national integration.

Of all the socio-religious revival movements of the nineteenth century in India, perhaps the Arya Samaj contributed the most to Indian education. In the last quarter of the nineteenth century and the first quarter of the present century, the Arya Samaj was perhaps the most powerful national movement. It was a very potent weapon for developing nationalism. But for the Arya Samaj, India's awakening in social, religious and cultural fields would not have occurred.

## 1.2 THE PROBLEM

The problem of the present study is worded as follows :

**"A CRITICAL STUDY OF THE CONTRIBUTION OF THE ARYA SAMAJ TO INDIAN EDUCATION"**

It is true that the Arya Samaj was principally a socio-religious renaissance movement of the later nineteenth century, and its founder leader, Swami Dayanand's cardinal goals lay in the fields of revival of Vedic culture. and revival of Vedic religion,



propagation of the concept of one God, rejection of idol worship, rejection of the supremacy of the Brahman caste and denial and removal of the rigid caste distinctions based on birth and uplift of the conditions of women. He also wanted to prevent the rampant conversion of hundreds and thousands of Hindus to Christianity and Islam by counteracting vigorously the activities of Christian missionaries and Maulavies. He struggled hard to uproot from the Hindu religion the ill-founded, non-Vedic beliefs and practices, and the large scale superstitions infiltrated and adulterated by unscrupulous Pandits, to serve their own selfish ends, over many decades of years. Critics have also identified some political overtones in the ideology and programmes of the Arya-Samaj.<sup>4</sup> Thus, it may appear that the Arya Samaj is mainly a political, social and religious movement.

But the Arya Samaj has also contributed very significantly to education both directly and indirectly. The social reforms that the Arya Samaj has advocated and worked hard for their accomplishment have a number of educational implications. The ideology and philosophy of the Arya Samaj too have educational implications. From the writings, speeches and correspondence of Swami Dayanand and other prominent Arya Samajist leaders, original ideas regarding education have come forth. It is possible to interpret the speeches, letters, writings, etc. of Swami Dayanand and the socio-religious activities of the Arya Samaj to derive the concept and ideology in education of the Arya Samaj, its educational philosophy, its educational aims and objectives, its educational programmes like curriculum extra-curricular experiences, shift of emphasis from mere bookish knowledge with a premium on rote memorisation to the total harmonious development of the child, promotion of nationalism and national consciousness, methods of teaching and evaluation, etc. The Arya Samaj has developed the D.A.V. Schools and Colleges and the Gurukuls which do not conform to the dominant British model of educational institutions established by the British officers. The present study attempts to build up a consistent and integrated picture of the ideology, educational philosophy, educational media in the form of curriculum and other learning and developmental extra-curricular experiences of the Arya Samaj. It attempts a critical study of the Arya Samaj educational institutions. It tries to bring out the fundamental educational values

which the Arya Samaj has tried over a period of time to reinstate in the educational system of India. Thus, the present study is historical, philosophical, curricular or programme-based and also current problem-oriented. It is critical in the sense that it is not merely descriptive and narrative. It is largely searching, interpretative, and argumentative. Its conclusions are based on good evidence. Though the investigator herself is an Arya Samajist and has been born and brought up under Arya Samajist ideals and traditions, she has tried to be objective to the best possible extent, frankly criticising the ideology or practices of the followers of the Arya Samaj when she felt that such truths need to be brought out. This has been done in the very spirit of Swami Dayanand who said, "I do not defend the falsehoods ...but expose them fully."<sup>5</sup>

The importance of the present study is evident. Of all the socio-religious renaissance movements in India of the nineteenth century, the verdict of many Indian and foreign scholars is that the Arya Samaj has contributed the most. Secondly, it is perhaps the only organisation of the nineteenth century that has contributed directly as well as indirectly in the field of Indian education. Thirdly, in the fifty years between 1875 and 1925, it has made the most effective contribution in the development of nationalism and national education. Fourthly, Swami Dayanand Saraswati was one of the most original of Indian thinkers whose educational ideology and philosophy should find a place in the history of Indian education and yet, unfortunately, this area has remained only cursorily and in a limited way explored. The need for a deep and comprehensive study of the contributions of Swami Dayanand and his Arya Samaj has been long felt. Fifthly, the cultural, social and political history of India is being rewritten based on the discovery of new data and facts. A vast amount of literature on the Arya Samaj is turned out by eminent scholars in different disciplines. As education is a field where the inter-play and mixture of several forces like social, religious, economic and political play a penetrating and also divisive or synthetical role, it is necessary to re-interpret the educational developments in the country on the basis of new data available on the religious, cultural, social and political sides of the socio-religious and economic movements during the British rule of India, and to build up a fresh framework of history of education

of India. The Arya Samaj, though predominantly a social and religious movement, can throw a flood of light on the educational developments in as much as the social and religious forces inter-mingle in building up an educational system and determine and shape its programme. In the case of the Arya Samaj, this fact is all the more significant because, it has a distinctive dimension and clear-cut commitment to education. This can be seen from the fact that two of the ten fundamental principles of the Arya Samaj—Principles Three and Eight, particularly Principle Eight—pertain directly to education.

Some of the courses in education are heavily loaded with western content. This is particularly the case with the courses like Educational Philosophy and to some extent even Educational Sociology. The main reason probably is that the contributions of great sources of knowledge and illumination like the Vedas, the Upanishads, the Gita, etc. as well as the great thinkers and reformers like Swami Dayanand in the field of education are not sufficiently investigated. Studies have been made on educational contributions of Raja Ram Mohan Roy, and Rabindranath Tagore, but enough work has not been done on the educational contributions of Swami Dayanand, Swami Vivekanand, and Shri Aurobindo Ghose. Therefore, such studies on Swami Dayanand and his Arya Samaj are overdue and urgent. Further, it is rather unfortunate that the contributions of the Arya Samaj in a vital sector like education have not been studied comprehensively and in depth. The few attempts that have been made so far to examine the contributions of the Arya Samaj in education are, as mentioned earlier and exemplified later limited in scope, cursory in their methodology and treatment and superficial in their scope. The present study is under-taken to correct this inadequacy and to interpret this great movement—this great social institution in term of its distinctive contributions to Indian education.

### 1.3 REVIEW OF PREVIOUS RESEARCH WORK

The amount of research work done on educational contributions of Swami Dayanand and the Arya Samaj is rather small. Some of this research work is briefly reviewed here to provide a research background to the present study. Such an attempt



at the review of previous research work on contributions of Swami Dayanand and of Arya Samaj on education and related field would help considerably to determine the scope, objectives and methodology of the present research.

Divekar's<sup>6</sup> (1960) critical study of the educational philosophy of the Upanishads provides a stimulative background study for the basic understanding of the concept of knowledge, education, objectives of life and education, the ancient aims and objectives of education, foundations of teacher-pupil relationship, methods of teaching and learning, ethical bases of education, principles of curriculum and philosophical and sociological foundations. It is a good introductory study in educational philosophy based on ancient religious scriptures. The study has a good bearing on the understanding of the rationale of the great importance attached by Swami Dayanand to the Vedic religion and literature.

Deopurkar<sup>7</sup> (1964) has studied the evolution of philosophy of education in modern India. He has covered the period from 1800 to 1964. His study focuses on six main points, viz., (i) aim of education, (ii) methods of learning, (iii) methods of teaching, (iv) curriculum, (v) discipline, and (vi) the role of the teacher. He has examined the contributions of Dayanand Saraswati, Swami Vivekanand, Rabindranath Tagore, Maharshi D. K. Karve, and Mahatma Gandhi from the systems of educational philosophy, viz., Naturalism, Idealism Pragmatism, Inter-nationalism, and Supernaturalism. So far as the study on contribution of the Arya Samaj is concerned, it is limited to only the Gurukula system of education, and the coverage too is small.

Bhan<sup>8</sup> (1963) is among the pioneers who have studied several facets and implications of the educational philosophy of Swami Dayanand Saraswati.

Asha Kumari<sup>9</sup> (1958) discusses the educational ideas of Swami Dayanand. But her study is limited to the source of *Satyartha Prakash*.

Thacore<sup>10</sup> (1951), in a Doctoral study, examined the four educational experiments in India, viz., Gurukula, Vishva Bharati, Jamia Millia and the Wardha Scheme of Basic Education. Her study is predominantly philosophical, particularly from the stand-points of the systems of Idealism, Materialism, Humanism

and Supernaturalism. The researcher refers to some aspects of the ideology and principles of Swami Dayanand and of the Arya Samaj incidentally, and in the context of his exposition of the system of educational philosophy of Gurukula Kangdi. The researcher has also examined in his study realistic trends, social and individual aims, freedom and discipline as they are reflected in the four systems, including the Gurukula system. It is a useful study for researches on the educational contributions of Swami Dayanand and of the Arya Samaj to determine the starting point of their inquiry and further identify the significant threads of their further examination. But it does not cover all the aspects of the Gurukula's contributions in education.

Sharan<sup>11</sup> (1954) in his unpublished Ph. D. thesis critically examines the Gurukula system of education and evaluates its role in modern times. The particular stress is put on the elements of the Gurukula system such as its location in quiet places, its character building aim, the teacher-student relationship, the organisational climate, the discipline and emphasis on humanistic studies. In important aspects of the Gurukula system, he goes further than Thacore.

Joshi<sup>12</sup> (1953), and Mathur<sup>13</sup> describes the salient features of the Gurukula system of education. These studies use largely secondary sources and draw heavily from A.S. Altekar's<sup>14</sup> (1934) book on 'Education in Ancient India' and Radha Kumud Mukherji's<sup>15</sup> (1947) book on 'Ancient Indian Education'.

Pareek's<sup>16</sup> (1973) Doctoral Thesis approved by the University of Rajasthan is focussed on the contribution of Arya Samaj in the making of modern India. He covers the period between 1875 and 1947. It examines all the aspects of the contributions of the Arya Samaj. A full chapter running over 42 pages is devoted to educational contributions of the Arya Samaj. The researcher focuses mostly on the educational contributions of Swami Dayanand and the D.A.V. Colleges and Gurukulas. The sources used by the researcher are Satyarth Prakash, biographies of Swami Dayanand and Mahatma Hansrajji and Swami Shradhdhanandji, history of Arya Samaj, writings of Lala Lajpat Rai, and the literature published by the Gurukula-Kangdi. It is more descriptive rather than interpretative, and argumentative.

Garg's<sup>17</sup> (1973) study is directed on the interpretation of Lala Lajpat Rai's written literature and speeches as an educationist.

In this context he makes brief references to the educational contributions of the Arya Samaj movement and the D.A.V. Colleges and the Gurukulas. But the study is done in a haphazard way; it is more of collection of extracts rather than coherent, co-ordinated interpretation.

Vyas's two studies, viz. 'Social Renaissance in India'<sup>18</sup> (1957), and 'Development of National Education in India'<sup>19</sup> (1954) originally parts of his Ph. D. Thesis in sociology of the Bombay University, are very helpful studies for a student of the Arya Samaj and its contributions. In the first study he has included a detailed study of the contributions of Swami Dayanand in the social, religious and educational renaissance. In the second study, he has examined searchingly the contributions of Swami Dayanand Saraswati and the Arya Samaj in the development of national education in India. Both the studies provide valuable data for studies on the distinctive contributions of the Arya Samaj in the field of education.

Pandey<sup>20</sup> (1972) has made a deep study of the role of the Arya Samaj in developing Indian nationalism during the period (1875-1920.) He gives a new angle to the work of the Arya Samaj in the pre-independence days.

"Generally we are of the opinion that the Arya Samaj was founded only to bring radical changes in Indian society and religion and it had nothing to do with politics of the country before its independence".

Pandey also has removed this notion. He has shown that the Samaj's main aim was to show that long before the Indian National Congress took up the programme of Swadeshi, National Education, National Language and Social Emancipation, the Samaj and its founder, Swami Dayanand had already begun to advocate and work for the realisation of these goals. Chapters II and IV deal more directly and pertinently with the contributions of the Arya Samaj to the development of the movement for National Education.

Goyal<sup>21</sup> (1972) discusses in his Doctoral Thesis the problems of education of the depressed classes in India during the British period. The study depicts and discusses many of the disabilities and handicaps that the depressed classes encountered during the British rule and the efforts made for the social elevation and edu-



cational advancement of the depressed classes by several national organisations and individuals as well as by the missionaries. The study suffers from a serious short-coming that it does not do full justice to the examination of the ideology of Swami Dayanand and the Arya Samaj and their bold and militant work for the removal of caste disabilities and promotion of education of the Harijans in the years following the establishment of the Arya Samaj in 1875.

Savitri Taneja<sup>22</sup> (1962) has examined the development of women's education in the Punjab in the period of 1852-1962. One of her conclusions is the movement for education received great impetus under the Arya Samaj through the D.A.V. and Gurukula movements.

Bhakta Ram Sharma<sup>23</sup> (1973) has studied the impact of Arya Samaj on education as mirrored in the Hindi poetry of the Dwivedi Age. In this study he has discussed the impact of some of the educational principles and programmes of the Arya Samaj in the field of education, such as Brahmacharya, ideal of studenthood, the system of education in the Gurukulas, the educational system as a whole, separate education for girls, Hindi as a medium of instruction and intellectualism.

Shukla's (1964) study brings out the strength and weaknesses of the Sanskrit Pathashalas including those established by the Arya Samaj, in a critical way. It helps in understanding the stress laid by Swami Dayanand on the study of Sanskrit and the Sanskrit literature.

Rai<sup>24</sup> (1965) examines the growth of national education in the nineteenth century and in the first two decades of the present century and evaluates the role of Lala Lajpat Rai, and incidentally of the Arya Samaj in developing it.

From the brief review of educational research on Swami Dayananda's ideology of education, Gurukula system and facets of educational work of the Arya Samaj show that these studies cover mostly a narrow field, some of them do not go deep into the area or problems that they investigate, they touch upon isolated facets of the educational activities of the Arya Samaj and most of them do not study the contributions of the Arya Samaj in perspective of its philosophy, problems, historical background of the development of the English system in the later half of the nineteenth century, and in social dimensions. Except-

ing a few studies, the others are not studies attempted in depth. Secondly, they are not comprehensive, integrated studies. Thus, there was the scope for the present study. It is perhaps the first research work attempting to bring out the contributions of the Arya Samaj to Indian education in a comprehensive way. If published, such a study would show to the world what the Arya Samaj has contributed in the field of Indian education.

#### 1.4 THE SCOPE OF THE STUDY

The Arya Samaj is a mighty organisation which has spread out all over India and in other lands, near and distant. Though the investigator has dealt with comprehensively ideology, philosophy and programmes of the Arya Samaj as a whole in their fundamentals, she has limited her present study of the educational institutions and their programmes to North and West India only, particularly to educational institutions established in States like the Punjab, Utter Pradesh. Rajasthan, Maharashtra, and Gujarat (where the impact of the Arya Samaj has been the most); she has not been able to cover the Eastern and Southern India.\* The principal reasons for limiting the scope of the present study are: the vastness of the country, and the great amount of time required to cover all areas. She had, therefore, to be content with a limited scope and leave to future researchers to supplement, and also check the conclusions of this study, from their studies of the functioning of the Arya Samaj and its educational institutions in other States in Eastern and Southern India.

Secondly, her study of educational institutions under the Arya Samaj is restricted to the Gurukulas, though a broad discussion of the D.A.V. School-College movement is described in its early stage. The D.A.V. Schools and Colleges form a large bulk in the Punjab and the Utter Pradesh States. They would, therefore, require a separate independent study. Such a study

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\* Let it be noted that the contribution of these regions has not been meagre. These have contributed and are still contributing substantially to the spread of education. There are a number of schools and colleges, Gurukulas and Pathshalas both for boys and girls in Bihar, Bengal, Assam, Madhya Pradesh, Andhra, Tamil Nadu, Karnatak, Kerala and Goa etc. which are running on sound basis.

is deemed all the more necessary because it is being alleged that they have been fast losing their distinctive character after attainment of Independence and becoming more or less like other Departmental Schools and traditional, British modelled colleges under Indian Universities.

## 1.5 THE OBJECTIVES OF THE STUDY

The major objective of the present study is to examine critically the philosophy, principles and programmes of Swami Dayanand and the Arya Samaj founded by him in 1875 with a view to discovering and broadly assessing the contributions of the Arya Samaj to Indian education. The review of research summarised earlier shows that no full study on the contributions of the Arya Samaj to Indian education has so far been attempted which interprets the philosophy, principles and programmes of this nineteenth century great renaissance movement in their bearing of education.

The specific objectives of the study are as under :

- (1) To build up a coherent picture of the development of western type of education in India as a result of the recommendations of the Wood's Despatch (1854) and other Committees and Commissions appointed thereafter, and to identify the major ills resulted therefrom on the planes of culture, religion, social stratification, attitudes, value system, nationalism development of India's classical languages and modern languages, mass education and national integration.
- (2) To examine critically the various trends and blends in the socio-religious and cultural background of the Arya Samaj movement and to bring out their implications in respect of Indian education.
- (3) To examine and evaluate the contributions of some prominent leaders of the Arya Samaj movement to different facets and aspects of Indian education.
- (4) To identify the characteristic contributions of Swami Dayanand and the Arya Samaj founded by him in major areas and fields of Indian education such as the concept or ideology of education, aims and objectives of education, educational philosophy, national education, revival of the



ancient traditions of the Gurukulas, universal, compulsory education, equality of educational opportunity, religious education, revival of the study of Sanskrit language and literature, and the use of an Indian language as a medium of instruction.

- (5) To evaluate the strengths and weaknesses of the educational ideology and practices associated with the Arya Samaj.

These are the specific objectives which have mainly guided the present study.

## 1.6 THE RESEARCH METHODOLOGY

The nature of the present research is mainly historical, philosophical and to some extent programme and problem-oriented. The research methodology is, therefore, of the survey type. The focus is on the discovery or identifications of the pertinent sources in the form of documents, books, articles, speeches, research reports, etc., which are interpreted to build up conclusions. The sources used are both of primary and secondary types. The primary sources are the writings and correspondence of Swami Dayanand, the Ten Principles of the Arya Samaj, the original official reports of the Minutes, Despatches, Commissions, Committees, and Resolutions on education, confidential official records, proceedings of legislatures, Census Reports, newspapers and periodicals, speeches and addresses, writings, memoirs, autobiographies, interviews, tracts, etc. The secondary sources are books, articles, biographies, commentaries, commemoration volumes, research reports, etc. The sources used are numerous and varied as would be seen from the references listed at the end of each chapter of the present study and the comprehensive bibliography given in the last Appendix.

The investigator has also used the interview method. She has interviewed some prominent leaders of the Arya Samaj at several places and research scholars. The list of the persons interviewed is also given in the Appendix.

She has also visited some of the typical Arya Samaj educational institutions and made a spot study of them.

She has also developed a Questionnaire to study some of the

typical Gurukulas. The Questionnaire forms Appendix I,

Effort has been made to make this study interpretative rather than merely descriptive and narrative. The nature of the study as well as the methods of research selected are such that no sophisticated statistical analysis can be used.

## 1.7 THEORETICAL REFERENCE FRAME

A revival or reform movement in any field of national life is born as a result of reaction to the existing ills or as a result of dissatisfaction about the existing order or conditions. The movement finds expression in speeches, writings or actual reform activities of a leader assisted by his followers. Reform movements in social and religious fields are always slow and challenging. They often get militant form. In a colonial and under-developed country, these reformation movements cut across many fields of national life like culture, economy, politics and education. Religious, social, cultural, political and economic determinants usually determine the dimensions and directions of the growth and change in the educational system.

In a socio-religious framework in a colonial country and its cultural, economic and political self interests, the determinants have three reference points, the colonising country, the vested interests represented by the privileged sections of the society, of the colonial country, the mighty strength wielded by social and religious traditions and customs of the people of the country and the defects and short-comings identified by the reformist movement or organisation. These determinants react and influence one another. The interplay of these influences affects the growth of education. New ideology of education, changed aims and objectives of education, national educational philosophy, national educational institutions and markedly deviated educational programmes usually result from the interplay of various socio-religious, economic and political factors and forces. In a colonial country which has a glorious heritage of ancient culture, the conflict develops between the colonising country which tries to replace the meritorious culture and educational systems of the colony with its own culture and educational system. The inter-action between the systems is usually emotion-saturated and deep. From this inter-action, nationalism in several

fields of national life including education is born.

The Arya Samaj was principally a socio-religious reformist movement of the nineteenth century. It directed its vigorous efforts to free the Hindu society in particular from a number of untruths and distorted truths reflected in the rigid traditions, beliefs and customs in social and religious fields, revive the Vedic religion and traditions in education, and emancipate the Indian system of education from a number of warping influences of the western type of education forced by the British on Indian people. The Western type of education denationalised Indian youths, shook their confidence and faith in their own cultural heritage and religion, created a feeling of inferiority, led them towards embracing Christianity, made them Englishmen in tastes, opinions, habits, values and attitude, divided them into classes of English educated people, separated from the masses of their own ignorant country people, stifled their originality and creativity, and made them hanker after bookish education which could bring them clerical and subordinate officers' jobs in the Government offices. The Arya Samaj movement turned to educational reforms with a view to putting an end to this intellectual degradation by reviving what was best in the ancient educational system.

The present study is planned against this theoretical reference frame.

### 1.8 ORGANISATION OF THE THESIS

The report of the present study is organised under seven chapters.

Chapter I is introductory. It states the problem, determines its scope, and makes out a rationale or justification. Some of the researches done in the area are reviewed with a view to determine the objectives, dimensions and directions of the present research. The specific objectives of the research are spelt-out and the methodology and tools of the research are indicated. It also presents a conceptual model or theoretic reference frame for the study.

Chapter II attempts a background study of the socio-religious and educational dimensions of the Hindu society in the nineteenth and early twentieth centuries. The focus in this Chapter is on building up of a background picture in social, religious and



educational fields against which the Arya Samaj was established and as a reaction against which its philosophy, principles and programmes mainly developed. The discussion brings out several focal points for the reform and reconstruction of Indian education which the Arya Samaj later on attempted.

Chapter III presents the conceptual and philosophical model of the Arya Samaj. It discusses at full length all the ten basic principles of the Arya Samaj on which the entire structure of the reconstruction programme in social, religious, political and educational fields stands. This Chapter is deemed basic to the interpretation and elaboration of the ideology, aims and objectives, philosophy, system, curriculum, institutions, etc. of the Arya Samaj in education. It also discusses the points of conflict between the Arya Samaj and the Theosophical Church, the Brahmo Samaj and the Prarthana Samaj. It briefly indicates the spread of the Arya Samaj movement upto the first quarter of the present century.

Chapter IV attempts a coherent presentation of educational philosophy of the Arya Samaj through interpretation of the primary and secondary sources on the Arya Samaj. It deals particularly with the concept of the philosophy (metaphysics, axiology, epistemology) of the Arya Samaj, the evolution of the concept of education of the Arya Samaj, its educational aims, the educational values (like democratic values, nationalism, national integration, self-reliance, scientific spirit) that it brings to inculcate in students the responsibility of the State for education, the relationship with education and the economic order, etc. These are discussed at length as components or facets of the educational philosophy of the Arya Samaj.

Chapter V examines in details and in depth the contributions of Swami Dayanand and the Arya Samaj according to the light bequeathed to its leaders and followers by him in developing a deviated type of educational system, educational institutions and educational programme, curricular as well as co-curricular and extra-curricular.

Chapter VI presents a deep comprehensive study of the Kangri Gurukula and other Gurukulas under the Arya Samaj. It traces the genesis of the Gurukula movement under the fold of the Arya Samaj, reviews the Gurukula system of education in ancient India, examines critically the rationale behind the

location of the First Gurukula, scrutinises the Gurukula-ideology according to the thinking of Swami Dayanand, elucidates the aims, objects and philosophy of the Arya Samaj Gurukulas, illuminates the educational philosophy under the four systems, viz., Idealism, Naturalism, Humanism, and Supernaturalism and elaborates admission, daily work-schedule and programme of the Gurukula. The Chapter ends by attempting to evaluate the Kangadi Gurukula by some eminent persons and some other prominent Gurukulas through a specially prepared Questionnaire tool. With this Chapter, the main study of the contributions of the Arya Samaj to Indian education ends.

Chapter VII is the last Chapter. It presents the summary of the findings. It makes some concluding observations on the characteristic contributions of the Arya Samaj in respect of educational philosophy, educational system, educational institutions and some of the specific problems of Indian education, that have a relevance and urgency in the present time, such as the study of the Sanskrit language, medium of instruction in institutions of higher education, education as an instrument of social change and national integration, achievement of the goal of universal, compulsory education in the age group of 6-14, religious education, teacher-student relationship, women's education education of the scheduled castes and scheduled tribes and the possible place and role of the Arya Samajist educational institutions in the present national system of education. It contains both a retrospect and a prospect.

There are three appendices growing out of the present study at the end of the main body of the research report. A list of suggested areas of further research makes Appendix V. The Appendix VI presents a comprehensive Bibliography of books, articles, reports and records and research work that have a bearing on the area of the present research.

The present research is completed by intensive planned work in a period of exactly two years.

## 1.9 CONCLUSION

This is broadly the research design of the present study. It is attempted with the assumption that there is still inadequate, and sometimes false understanding of the role of the Arya Samaj

in the field of national education. The Arya Samaj was in the pre-independence era a mighty movement. It was a powerful socio-religious movement, Its leader Dayanand and the top rank followers like Lala Lajpat Rai, Swami Shraddhanandji, Mahatma Hansrajji, Arya Path Darshak Pt. Lekhram and Acharya Ram Dev were great scholars, visionaries and missionaries. They blazed a trail of light in the darkness of the national life of the country. They evolved a conceptual model and programme in the field of education which would have helped in internal transformation of the educational system in the country by relating it to the life, needs, national pride and aspirations of the nation. It is often said that India does not have an Indian system of education and therefore the centre of gravity for intellectuals is not in India but in the West. Edward Shills recently wrote that there is no 'intellectual community' in India. If some of the ideology and programmes of Swami Dayanand were implemented, these short-comings would not have persisted.

In the next Chapter, a study of the social and religious dimensions and of the Western type of educational system developed in India would be attempted. This study is intended to serve as a background to the whole study.



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## **CHAPTER—II**

# **SOCIO-RELIGIOUS AND EDUCATIONAL DIMENSIONS OF THE HINDU SOCIETY : A BACKGROUND STUDY**

**(In the Nineteenth and Early Twentieth Centuries)**

“If an ancient Indian of the time of the Upanishada or the Buddha or the later classic age were to be set down in modern India, he would see his race clinging to forms and shells and missing nine-tenths of its meaning.....He would be amazed at the extent of the mental poverty, the immobility, the stale repetition, the cessation of science, the long sterility of Arts, the comparative feebleness of the creative intuition.”

—Shree Aurobindo Ghose  
(Quoted by Radhakrishnan in his  
“Indian Philosophy”.)



## II

### 2.1 INTRODUCTION

The period of the nineteenth century in the cultural history of India shows an accentuated trend towards social degradation and fall on the one hand and on the other a similar strong trend towards social renaissance to stop or reduce the extent of the cultural downfall of the Hindu community and to launch organised efforts to revive the lost glory of the ancient Aryan culture. The socio-religious movements initiated by Raja Ram Mohan Roy gathered varied strands and blends of ideology and practice under himself, and others who succeeded him like Keshav Chandra Sen, Ramkrishna Paramhansa and Swami Vivekanand, Swami Dayanand Saraswati, Ishwar Chandra Vidyasagar, Ranade and other leaders. This renaissance movement was shaped under the powerful impact of western influences generated by the gradual spread of western knowledge among the intelligentsia through the learning of the English language. A new ethos with part of it derived from the Vedic culture of the past and part of it built up from the new intellectualism, rationality and religiosity generated by the contact with the Western knowledge of philosophy, arts, sciences and religion. The leaders of the social renaissance movement in India in the nineteenth century made organised efforts to bring about the social and cultural regeneration of the decayed Hindu Society (which formed the bulk of

the Indian community) on three distinct lines. Vyas has identified the three schools of renaissance leaders thus :

"Some advocated a return to the purity of the Vedic culture which they idealized by abstraction. Others reacted by suggesting the adoption of the Western way; and still others, more eclectically-minded, endeavoured to evolve a pattern which would include the good from both the sides."<sup>1</sup>

The present study is concerned with the first of these three Schools of thinkers. This School was called the Arya Samaj. In the last quarter of the nineteenth century, the Arya Samaj Movement was perhaps the most powerful of social revival movements. It gave a new, more dynamic and more concrete dimension to the social and religious regeneration movement in the country. Many of the Stalwarts of the Indian National Congress which came to be established in 1885 belonged to the Arya Samaj. The Arya Samaj almost eclipsed the Brahmo Samaj (esta. 1828) and the Prarthana Samaj (esta. 1867) because its objects and programme were far more comprehensive and broad-based.

"The internal tensions and the conflicts of the Brahmo Samaj soon tore it asunder and it reached its dead end by the eighties of the nineteenth century. The Prarthana Samaj never became a popular movement and now it exists only in name. But the Arya Samaj, though not so active and fiery as in the days of its founder or later Stalwarts.....was still a force in Indian social and cultural life."<sup>2</sup>

The movement for cultural revival spearheaded by the Arya Samaj served as one of the sources of motivation and dynamism to launch a national movement for self-assertion and political movement and a movement for boosting up of the self-confidence of people and reassurance in the cultural values and vitality of the Indian society.

The Arya Samaj movement has rich implications in social, religious, political and educational fields. The present study is principally concerned with its educational contributions and implications. It is concerned with some of its social and religious dimensions also in as far as they affect and shape education. It

would, therefore, describe and discuss the Arya Samaj's contributions to social and religious renaissance to the extent to which they influence educational thought and/or programme.

This Chapter is intended to serve as a background study of social, religious and educational scene in the nineteenth century in India on which the Arya Samaj largely constituted a reaction and a revolt. Section II is devoted to the establishment of the Arya Samaj in 1875, and Sections III and IV are devoted to conjuring up socio-religious scene in the later half of the nineteenth century. The subsequent Sections pertain to the discussion of several aspects and problems of educational development in that period which provide a background setting to the subsequent treatment of the problem.

The sources of these analysis and interpretation are some of the researches and studies done on this period. In the treatment both the primary and secondary sources are used. The literature on these areas is so ample that a judicious selection has been done. For the collection of this resource material, the researcher had to visit Centres of Arya Samaj and libraries as well as private collections of persons in Bombay, Baroda, Delhi, Ajmer, etc. Her work was greatly facilitated by the fact that she herself is an Arya Samajist and has grown up in a family of Arya Samajists whose members have done pioneering work to spread and popularise Arya Samaj in Gujarat and have established and built up that unique institution in Gujarat called the Arya Kanya Mahavidyalaya.

## 2.2 THE ESTABLISHMENT OF THE ARYA SAMAJ

As stated earlier, the Arya Samaj was established in 1875. Its founder was Swami Dayanand Saraswati (1824-83).

Considerable research works have been done on the life of Swami Dayanand. The chief among them are his own biographical accounts, the works of Sarda<sup>3</sup>, Singh<sup>4</sup>. In a study on education, one is not concerned with the biographical details of Swami Dayanand. It would suffice to note some of the salient characteristics of his personality and Mission. His biographers have referred to his possession of a sharp intellect and prodigious memory; his great faculty of perception and astounding powers of critical analysis; his mastery over the Sanskrit literature



and classics and deep study of the Vedas and their branches and other sacred scriptures of the Hindus most of which he knew by heart; an extremely sensitive mind and compassionate heart; a sharp rational mind; a man of vision; an attitude of dynamism and firm determination and action; could be, when needed, unflinching stony figure; a sceptic of the externals of religion; a practitioner of austerity; a humanist and a reformer; the invincible spirit; unbroken celibacy; possessor of burning fire of words; a prophet of Vedism. Several other epithets and qualifying phrases could be added. Romain Rolland<sup>5</sup> had compared him with Voltaire and Luther and an unrivalled prophet of Vedism after Shanker.

Shree Aurobindo described him as "a soldier of Light, a warrior in God's World, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit."<sup>6</sup> Rabindranath Tagore described him as "the great path-maker in Modern India, who through bewildering tangles of creed and practices—the dense undergrowth of the degenerate days of our country—cleared a straight path that was meant to lead the Hindus to a simple and national life of devotion to God and service of men."<sup>7</sup> The English historian Kincaid referred to "his magnetism of superior genius.....a rare insight into the needs of the times and a steadfastness of purpose which no adverse turn of fortune could conquer."<sup>8</sup> Rev. C.F. Andrews had truly sized up the role that Swami Dayanand played in his time. "In a land that was turning away from its own past to find all its ideals in Europe, he showed, by living example, that this entire absorption in the culture of the West was to despise one's own birth-right, to forsake one's own true nature, to sink in the scale of humanity, rather than to rise."<sup>9</sup>

Such Dayanand Saraswati was the architect of the Arya Samaj. It embodied the quintessence of his life's thinking, struggle and achievement.

Several pioneering studies have been made on the history of the Arya Samaj in India. Of them, four deserve mention. They are by Shastri,<sup>9</sup> Vidyalkar,<sup>10</sup> Sharda<sup>3</sup> and Vidyavachaspati.<sup>11</sup> There are also a number of works which describe and discuss the establishment of the Arya Samaj. The literature on the Arya Samaj is still growing.

The studies referred to above provide a succinct account of

the founding of the Arya Samaj by Swami Dayanand in 1875. The genesis was somewhat like this. The missionary work of Swamiji was bearing fruit in the country. The rank and file of his followers was increasing. But they were scattered over the country and the need to build up an organisation to link them and mould them into a driving force was soon felt. Many of his followers felt the need of a cementing organisation. When Swamiji was in Bombay in 1875, a number of them approached him and expressed themselves strongly in favour of setting up an organisation to consolidate and fuse the abundant energy of his followers in different parts of the country. Swamiji, too, was thinking on similar lines. In 1874, he had actually made an humble effort at it in Rajkot.

The major arguments put forward by his followers for the constitution of an organisation were two; viz., firstly, a single man, however, devoted and capable he might be, could not achieve the cultural revival of the Hindus on the lines of the true Vedic religion single handed and one could not say when and how such an objective could be achieved, and secondly, a well-knit organisation with clearly laid down goals and methods would be the most effective way to achieve success in a shorter time and in an assured way. Swamiji gave thought to the proposal and eventually accepted it.

Naming the organisation was another problem which also he eventually solved. He proposed that his new organisation be called the Arya Samaj. The name was readily agreed to by his followers because the new movement started by Swamiji aimed at the revival of Vedic Dharma in its pristine purity and propagation thereof in India and abroad catering to the physical spiritual and social well being of *all* was to reform the Arya Community and that Swamiji's efforts were directed towards the protection and development of the Aryaism of the Hindus. Thus, the Arya Samaj was founded at Bombay on 7th April 1875 in the garden of Dr. Manik Chandra, a devout follower of Swamiji.

The next task was to prepare the draft of the rules which would guide the constitution and the functioning of the Arya Samaj throughout the whole world. The work of preparing the preliminary draft of the cardinal principles or rules was entrusted to one of the followers, Panachandra Anand by name. This draft was thoroughly discussed by Swamiji and his follo-

wers. From this discussion, twenty-eight principles emerged. These 28 cardinal rules for the conduct of the Arya Samaj were finally adopted. Later on, Swamiji himself condensed the 28 principles and reduced them to ten. This happened at Lahore in 1877. The Ten Principles are given in Chart II\*. This study is not concerned with its discussion. The principles that have a bearing on the philosophy of Arya Samaj and also on education will be taken up for discussion in a subsequent Chapter. Here, it would suffice to note that the principles looked to doing good to all and regarded the Vedas in their true form as a container of all true knowledge. They intensified the call "Back to the Vedas" in order to make the young intellectuals coming out of schools and colleges realise that India was not bankrupt in cultural heritage and that they were a great nation in their own right.

After its foundation in 1875, the Arya Samaj movement soon gathered momentum. It began to spread. It gave rise to a new kind of militant nationalism in the country. Many provinces of Northern India—the Punjab, Uttar Pradesh, Bengal, Bihar, Rajputana, Gujrat teemed with the followers of the Arya Samaj. The movement spread to south India and overseas countries like Burma, Africa, Fiji and South America. In the pre-independent India, there were over 10 lakhs Arya Samajists as per Government census. Now this number stands more than, 10 millions.

## 2.3 THE SOCIAL SCENE

The Arya Samaj had made some outstanding contributions in the social field. There were many social ills in the nineteenth century which had sapped the vitality and vigour of the Hindu society. The society was fast degenerating. The signs of decay were coming to the surface. A number of social thoughts and practices were operating as serious obstacles to the growth and development of the nation's economy and traditions of the country to the state of ridicule and scorn of the Western educated men and women. The Arya Samaj struggled hard to cure the society of this malady and make it socially healthy and culturally strong. Its contribution in the social field was so singular and distinct that even if it had done nothing else, it

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\* Vide also Chapter III.



would still have a place of a pioneer in the social reformation movement of this period.

There were a number of social evils from which the Hindu society of the period suffered. These ideology and customs were regarded as ordained by God and, therefore, they were as an inseparable essential part of Hinduism. They were accepted by the society at large as matters of divine dispensation and therefore they were no matter of dissatisfaction, complaint or change. Their observation or practice has to be on as a matter of religious duty of individuals to God. Some of these evils, as identified by the social scientists, were : the compulsory performance of *Shradha* ceremony to assure the salvation of the dead, compulsory caste dinners for the eternal peace of the dead, the widely prevalent custom of child marriages, hostile ban on widow remarriage and enforced widowhood, the compulsory use of fire-works and the public dancers to celebrate marriages, the rampant practice of dowry system, the barter system in girls' marriage (*kanya vikraya*), rigid caste barriers, large scale observance of untouchability, rigorous ban on foreign travels, the inferior and dependent status accorded to women etc. One is not concerned with all of these social ills in a study of education. Only those ills are discussed below which the researcher feels that they acted as veritable obstacles to the spread of education among the masses. The social picture that emerges from this discussion is largely the one that is validated by previous researchers and studies in the field. As these findings are corroborated considerably by the social literature produced on the period, no individual research is cited or referred to in support of the statements made.

#### (a) *The Caste System*

The *Varna* System has come down to the Hindu society from the ancient times. The original concept of the *Varna* system was that each member of the society should know his sphere of duties and perform them pertaining to his sphere. This was calculated to ensure an effective division of duties and work among the members so that the different needs and functions of the society are fully and effectively done. The four-fold division of the Aryan Society into Brahmins, Kshatriyas, Vaishyas, and Sudras was not done on the basis of birth but on the basis of

action or occupation as generated by each individual's ability, aptitude and interest. But unfortunately, after the Vedic times, the Caste system became rigid and it began to be based not on activity or occupation but on birth. The process of further division of castes began. It is not the concern of this study to identify the time and the causative factors responsible for the innumerable divisions of castes within this four-fold major division and the rigidity and isolation developed among them. It would suffice for the study to note that in the nineteenth century in India, the caste system among the Hindus had acquired a divisive process, and had developed rigidity, hierarchy, prestige, value and isolation to the extent of irrationality, irrelevance and veritable harm to the growth and development of this vast community.

In the nineteenth century, the caste system was reduced to a negation of the system of *Varnas*. The Hindu society was split up into innumerable sub-castes among the major castes. The researches on period show that these sub-castes were unconnected—a congeries of independent and independable units. It was no system at all—it was the degenerated and mutilated form of the earliest pure *Varna* system. Each caste had developed its own halo of importance and prestige and looked down upon others. The homogeneity of the Hindu society had almost gone. The concept of good of all—the good of and service to the Hindu society had largely disappeared. Such a divisive and heterogeneous society was ill-equipped and ill-suited to demand or itself develop a programme of mass education. Researches of Desai on compulsory primary education in Bombay,<sup>12</sup> India,<sup>13</sup> and Gujarat<sup>14</sup> and by Naik<sup>15</sup> and Joshi<sup>16</sup> show that the rise of inequality in the social structure led to inequality of educational opportunity and the rise of social inequalities led to loss of universalism in education which further contributed to the perpetuation of social inequalities. It was, therefore, no wonder, that the Arya Samaj directed its efforts and energy to remove rigid caste barriers and inequality in the social structure. This helped, to some extent, the cause of mass education.

#### (b) *The Untouchability*

This is a field on which several social reformers and Harijan

leaders have written and social scientists have done studies. The latest addition to this field is a doctoral study by Goyal.<sup>17</sup>

In the nineteenth century, the Hindu society had not only developed a plethora of castes, but had accentuated a hierarchy of castes. In this hierarchy, a number of castes were regarded low castes. Among the low castes, some castes were earmarked as untouchables. It was very strongly believed—the belief was internalised with most of the Hindus—that mere touch of these low castes polluted one. In some parts of the country, especially in the South, the concept of pollution had acquired extreme dimension—the untouchable would pollute one from higher castes even if the former walked a street. In some parts, it was also held that the very sight of an untouchable would pollute a high born. This absurdity was not confined to high caste Hindus only. Even among the untouchables; untouchability was practised. Certain castes among the untouchables regarded other fellow brethren and sisters belonging to other untouchable castes as untouchables. There were no inter-caste dinners and inter-marriages among them—practically no social intercourse among them.

Under such depraved social conditions, the problem of spreading education among the untouchables was an extremely difficult task. Tarachand,<sup>18</sup> in his study, concludes that the very idea of educating the *Ati-Shudras* (depressed classes) was considered as polluting and a danger to the Hindu social order. In another study on Mahatma Jotirao Phooley,<sup>19</sup> it is pointed out that the depressed classes did not feel the necessity of schooling their children, and if at all some individuals entertained such a need, they were threatened of dire consequences endangering their livelihood and life. The Christian Missionaries of the period exploited the prevalence of this large scale social injustice to the people of the low castes among Hindus and campaigned to convert them to Christianity with success that was more noticeable in the South, but it was also there in other parts of the country.

The Arya Samaj believed in the pure *Varna* system and it did not accept the idea of rigid hereditary caste system and the distinction of high caste and low caste and of untouchability. It took up its cudgels to root out untouchability among the Aryans. These efforts resulted in some improvement in the condition for educating the low caste Hinduss including the untouchables.



### (c) *Foreign Travel*

In the nineteenth century, for some reasons or the other, the orthodox Hinduism had turned its head resolutely against the indulgence of foreign travel by its members. Crossing a sea outside the country was considered to be a veritable sin, the dire consequences for which was the outcasting of such culprits. This practice was inconsistent with ancient traditions of the Aryans which showed that the Aryans often crossed their seas for cultural, commercial and conquest purpose. The ancient India had contacts with several leading countries of the East and the West. The foundation of the Vishal Bharat empire bears testimony to the Aryans' spirit of adventurousness across the seas.

"It appears that when the Vedic civilization waned and the people of other countries took to anti-Vedic ways, weakness of the Aryans of Bharatvarsa led them to protect their culture by prohibiting emigration. This prohibition became so rigid in a course of time that India lost all her colonies and outer trade, and enterprising persons could not dare cross the seas."<sup>20</sup>

In a study of this nature, one is not concerned with how the ancient tradition of crossing the seas was lost and how a ban on it came to be applied by the leaders of the Hindu society. The fact of significance to the researcher is that there operated an unflinching, severe ban on foreign travel in the nineteenth century. This tended to cut-off the contact of the Hindus with the outside world which made their thoughts and practices in various fields of life—culture, religion, social, education and political—narrow and stale. Education particularly suffered because the forces in India that were shaping it had lost their vigour and freshness, and no transfusing of new blood and vitality from the outside world was possible because all foreign contact was lost. Indian education particularly suffered in the breadth of outlook, variety of practices and richness of curriculum particularly in pure sciences and professional studies and training—some thing which Lord Macaulay and other Champions of the Western culture ridiculed and criticised. The opposition of foreign travel was so great that Stalwarts like Raja Ram Mohan Roy, Babu Keshav Chandra Sen and Rao Bahadur Mahipatram Nilkanth

were threatened with ostracism or complete social boycott when they boarded the ship for England.

The Arya Samaj condemned this ostrich like attitude of the orthodox Hinduism by pointing out that there was no Vedic sanction for this harmful prohibition and exposing the falsehood of the spurious scriptures which were often cited by the Sanatani leaders to validate their stand on the enforced prohibition.

#### (d) *Child Marriages and Enforced Widowhood*

In the nineteenth century the customs of child marriages and enforced widowhood were practised widely and without many exceptions among the Hindus in almost all the parts of India. There already existed strong prejudice against the education of girls. The old Sanskrit Pandits followed the notorious Sanskrit saying "strishudraunadhiyatam" (Teach not women and Sudras). Orthodoxy regarded it a veritable sin to teach girls. The custom of child marriages erected further barrier to the education of girls. Several studies have shown how the cruel system of child marriages and enforced widowhood prevented the girls from reaping the benefits of education and from nourishing and developing their natural talents and aptitude in other fields of economic, social and political undertakings which ultimately proved harmful to the Hindu society and to India—to the country as a whole. Mention must be made of the studies by Das Gupta<sup>21</sup> (India and Bengal), Agha<sup>22</sup> (U.P.), Murodoch<sup>23</sup> (Madras), Naik<sup>24</sup> (Bombay Province), Kirtikar<sup>25</sup> and Mishra<sup>26</sup> (India), Desai<sup>27</sup> (Gujarat). Desai particularly refers to the custom of marrying away girls in Gujarat at the age of ten or thereabout and contracting engagements of boys and girls even before they are actually born.

"A boy can be allowed to grow, beyond 10 or 12 years of age, unmarried, but not a girl. If a girl remains unmarried after her maidenhood, heavens would fall on her parents. Therefore, they were forced to give her in marriage to any available bridegroom—an old man, a man of ill-character and reputation, a lame man, a man of indifferent health."<sup>28</sup>

The Indian Penal Code of 1860 had accepted the idea of the age of consent and fixed age at 10 years and its further extension

to the age of 12 under the Act of 1891. Child marriages continued to be the order of the day all throughout India in the nineteenth century. Severest kinds of penalties and rigorous social persecution of the defaulters occurred.

The custom of early child marriages was one of the strong factors that operated against the spread of education of girls. The Arya Samaj vigorously campaigned against both the systems of early child marriages and enforced widowhood and slowly created a more favourable pre-requisite condition for the education of girls. Its struggle against enforced widowhood also was calculated to improve the background setting for the education of girls.

There are other social evils and areas of social injustice against which the Arya Samaj carried on a relentless fight. The fight was between rationalism versus dogmatism. Some of the areas of clash with the orthodoxy were : the Sati system, the dowry system, the enforced extravagance in the celebration of marriages. But these evils had little or remote relationship with the cause of education of people in the country. They would, therefore, be passed over in this study.

## 2.4. THE RELIGIOUS SCENE

In ancient India religion was a great motivating force in the field of education. This was the case because religion had saturated Hindu life in almost all its phases and the sphere of education was no exception.<sup>28</sup> Several religious rituals like *Vidyarembha Sanskara*, *Upanayana Sanskar*, *Sravani Utsarjana*, *Godana Vrata Samavaratana* had predominantly educational significance. Altekar deduces the following aims of the ancient Indian educational system : Formation of character, building up of personality, preservation of an ancient culture and the training of the rising generation in the performance of religious and social duties.<sup>30</sup> The Brahmacharin was looked upon as a custodian of the culture and civilization of the Aryan race. The welfare of the race was conceived as depending upon the proper discharge of his duties. Obedience to parents, proper respect to elders and teachers and gratitude to the savants of the bygone ages were natural consequences of the Aryan society's intense solicitude for the preservation of ancient culture and civilization.<sup>31</sup>



These objectives and high ideals of religion and education had begun to lose their focus as well as strength and observance in medieval times. The role of religion had begun to be more restrictive and more detrimental than helpful in education.

The religious scene among the Hindus in the nineteenth century had become morbid. Many religious beliefs and practices prevailed among the Hindu society which were not an essential and inseparable part of true Hinduism. The Pauranik Hinduism had practically usurped the rightful place of the Vedas and the Upanishads.<sup>32</sup> Hinduism had evolved many sects like Saivism, Vaisnavism, Saktism, Smartism, Tantrism, the Swaminarayan and others. Religion degenerated into the performance of religious worship of idols and rigid rituals and its spiritualism began to be clouded and confused. Religion began to be equated with temple idol worship, the observance of Shradha ceremony, pilgrimage to holy places, observance of *Vratas* and fasts in expectation of fantastic earthly rewards, and beliefs in astrology. Several social customs sought their sanction in numerous slokas in the Puranas. Scriptures began to be cited to propagate child marriages and prohibiting the widows to remarry. The Pauranik Hinduism of the nineteenth century contradicted the Vedic Hinduism in the sense that the spirit of optimism and a love of life which characterised the Vedic Aryans was sacrificed and an emphasis began to be laid on renunciation and self-negation and a trend towards pessimism was generated.<sup>33</sup> The true spirit of religion was replaced by mere external religious ceremonialism.<sup>34</sup> This resulted in the domination of the priestly classes. Further, it resulted in the creation of conditions in the society in which all initiative was taken away from the people who began to look upon the gods for help even in matters in which they should have depended on their own efforts.<sup>35</sup>

Such a state of the Hindu religion was not conducive to the spread of mass education and even higher education. It was against this depraved form of orthodox Hinduism that Swami Dayanand and his followers in the Arya Samaj revolted. As Wadia has said, "Dayanand felt that the reign and rule of the Puranas must end to give place to deeper religious insight."<sup>36</sup>

## 2.5. THE ESTABLISHMENT OF THE NEW WESTERN TYPE OF EDUCATIONAL SYSTEM IN THE NINETEENTH CENTURY

In the nineteenth century India had come under the British rule. The contact with the West had begun in a direct and more powerful and effective way. The social renaissance movement in the country opened up new vistas and vision under the impact of the spread of western education. In the early years of the nineteenth century, the Britishers were more interested in territorial conquests and consolidating their political gains. The uplift of the decaying Indian society socially, religiously, culturally and educationally was not within the orbit of their vision and functioning. Their orbit rotated around their own material gains and prosperity. Several studies on the history of development of education in India during the British period have been done. Perhaps the most comprehensive and better documented among them is the one done by Nurullah and Naik<sup>37</sup> in 1951. It is far more objective and reflects an Indian point of view. The western and missionary point of view is reflected in Zellner's<sup>38</sup> study, a doctoral thesis in one of the American universities done in 1948. Some primary sources like Macaulay's Minute (1835)<sup>39</sup>, Wood's Despatch (1854)<sup>40</sup>, Lord Ellenborough's Despatch (1958),<sup>41</sup> Report of the Indian Education Commission (1882),<sup>42</sup> G.R.s on Education Policy (1904)<sup>43</sup> and 1913)<sup>44</sup>, Report of the Indian University Commission (1904)<sup>45</sup> are also available. Quinquennial reports on the review of the progress of education in India are also other sources which are consulted for the data of this study. All the sources not listed here are included in the Bibliography in the Appendices.

It is possible to reconstruct a broad picture of the claims as well as the achievements of the impact of the new western education.

In the opinion of many Englishmen, officials as well as missionaries of this period, the character and integrity of Indians had extremely degenerated. They suffered from many errors of beliefs, knowledge, attitude and practice. The intellectual and social conditions of the vast Indian society were most depraved.

"The true cure of darkness is the introduction of light. The Hindoos err, because they are ignorant; and their errors have never been laid before them. The communication of our light and knowledge to them, would prove the best remedy for their disorders."<sup>46</sup>

The advocacy for the teaching of English language and European knowledge had begun from the closing years of the eighteenth century on the premise that Indians were groping in darkness intellectually, morally, socially, religiously and in literature. The foundation of the western system of education was, therefore, laid in the eighteenth century not by Government but by the European missionaries and by private Englishmen. It was true that some of the latter were Government officials, but what they did was in the capacity of individuals rather than as part of their official duties.<sup>47</sup><sup>48</sup> The main focus in missionary efforts was on conversion of Indians to Christianity but underlying current in the efforts was also a desire to banish ignorance by spreading western enlightenment. Archer feels that the Western enlightenment had come to India in such close association with Christianity that it was impossible to distinguish between the one influence and the other.<sup>49</sup> Government came into the field only after 1813 when the first financial allocation was made for education. Government began its role by first favouring the spread of oriental knowledge through Sanskrit and Persian. But soon a controversy between three schools of officers, one favouring the spread of oriental learning through the classical languages of India, the second favouring European knowledge and literature through Modern Indian Languages and the third European knowledge of literature and sciences through the English Language developed. Lord Macaulay through his Minute (1835) settled the controversy in favour of the spread of the Western literature, arts, philosophy and sciences through the medium of the English language. He used many of the old arguments that "the dialects commonly spoken among the natives of this part of India contain neither literary nor scientific information, and are moreover so poor and rude that, until they are enriched from some other quarter, it will not be easy to translate any valuable work into them."<sup>50</sup> His conclusion was that "the intellectual improvement of those classes of the people



who have the means of pursuing higher studies can at present be effected only by means of some other language not vernacular among them.”<sup>51</sup> And he made out a case that the other language could not be Sanskrit or Arabic, but at best it could be English.

Macaulay's Minute was endorsed by Lord Bentinck. And the trend towards English education through the English language gathered momentum and strength after 1835. The Despatch of 1854 gave it a stamp of official Government policy, and the new Western system of modern Indian education began since 1854.

In the subsequent Sections of this Chapter, a background study of the development of the Western type of education in India in the nineteenth century is attempted. The sources used are mostly the same as referred to in this Section. Two special points are kept in mind while selecting the theme and the treatment of these Sections, viz., the salient aspects of educational developments and those facets of education to which the Arya Samaj provided a counter movement. Of the two points, the second has received the primary concern. The distribution of the subsequent Sections will be as under :

- The ideology and objectives of the new Western type of educational system.
- The State and its educational policy.
- Organisational and managerial aspects of educational institutions.
- Teachers and students.
- Neglect of modern Indian languages.
- Neglect of mass education and Government's opposition to compulsory education.
- Other defects of the new educational system.

As these Sections are intended to be a background study to a more elaborate study of the contributions of the Arya Samaj Movement, they are made brief and pointed as far as possible.

## 2.6 IDEOLOGY AND OBJECTIVES OF THE NEW WESTERN TYPE OF EDUCATIONAL SYSTEM

The modern Western type of Indian education had evolved from the implementation of the recommendations of the Wood's

Educational Despatch of 1854 and subsequently modified or enriched by the recommendations of subsequent Despatches, reports of Committees and Commissions, Government Resolutions on educational policy, Acts passed by Legislatures and efforts by several leaders of educational thought and educational administration.

It should be borne in mind that a small beginning towards the new Western type of education had begun since the closing decades of the eighteenth century. Hampton<sup>52</sup> describes Charles Grant (1746-1823) as the founder of English education in India. The rationale of the early advocacy is best summarised in the views of Charles Grant quoted earlier. One additional argument used by the early champions of the European education was that Indian people were the subjects of the East India Company, and it was the duty as well as the right of Government to enforce on the people their stock of advanced knowledge as well as their language. Raja Ram Mohan Roy (1772-1833), the father of the Indian renaissance movement in the first half of the nineteenth century, also stood in the forefront of the movement for the spread of English education. Hampton describes him as "the leader of a small but influential group of ardent reformers, who realized that changing social and political conditions made it imperative that India should emerge from her cultural isolation and come into closer contact with Western thought and civilization".<sup>53</sup> For political and economic reasons, a favourable climate for Western education through the English language had begun to develop in India. The English language and the English education were fast becoming popular in the country. Lord Macaulay simply gave an edge to the rising tide of popularity of the English education among the higher strata of the Indian community. Ideology of superiority of European knowledge and of the English language as the vehicle for the spread of the Western knowledge and culture had already emerged in the first half of the nineteenth century.

But, the Wood's Despatch in 1854 placed the Western ideology on a solid and systematic foundation by basing the institution of a new system of education for the people of India on it. The Despatch agreed with some of the major conclusions of the earlier advocates of the adoption of the English language and of the European system of knowledge. This is borne out

by the following observations quoted from the Despatches. They are mostly from para 8<sup>th</sup> of the Despatch.

- (1) The system of science and philosophy which forms the learning of the East abounds with grave errors.
- (2) Eastern literature is at best very deficient as regards all modern discovery and improvement.
- (3) European knowledge will stimulate the Indian intellect.
- (4) Diffusion of the improved arts, science, philosophy and literature should be the object of the new Education.
- (5) Vast material blessings would flow from the general diffusion of the European knowledge.
- (6) Moral character of those who partake in the Western type of knowledge will be raised.
- (7) Such servants would be trained through education to whose probity Government might, with increased confidence, commit offices of trust.
- (8) The European knowledge would teach the natives of India the marvellous results of the employment of labour and capital.
- (9) It would rouse the natives to emulate England in the development of the vast resources of their country, guide them in their efforts and gradually, but certainly, confer upon them all the advantages which accompany the healthy increase of wealth and commerce.
- (10) It would help England to secure a large and more certain supply of many articles necessary for her manufactures and extensively consumed by all classes of her population as well as an almost inexhaustible demand for the produce of British labour.

These facets of the new ideology propounded by the Wood's Despatch are expressed mostly in the very language used by its authors.

The Despatch undoubtedly favoured the use of the English language as the medium of instruction of the new knowledge. But it expressed itself categorically against any policy to "substitute the English language for the vernacular dialects of the country". It showed its sensitivity to "the importance of the languages which alone are understood by the great mass of the people". It therefore, enjoined that "the English language should



be taught where there is a demand for it". It further held that the English language was "by far the most perfect medium for the education of those persons who have acquired a sufficient knowledge of it to receive general instruction through it". It, however, favoured the spread of liberal education of the European type to the masses through the language spoken by them.

This Western ideology prevailed all throughout the nineteenth century and upto 1920. Subsequent Despatches, Commissions, Government Resolutions and Act of legislation did not materially change the basic fabric of the ideology. The educational institutions based on this new ideology and forming the integral part of the new educational system continued to multiply all throughout the period under the present study. The Table below gives the quantitative picture of the rapid increase of the Western type of educational institutions and the number of students enrolled in them. The Table is given to indicate broadly the quantitative side of the impact of the new education.

**TABLE 2.1**  
**Expansion of the New Type of Educational Institutions in India**  
**(1855-1921)**

Type	1855	1888	1901	1921
<b>1. Primary Schools</b>				
(a) Institutions	1,202	90,269	97,854	155,617
(b) Index of growth	100	7,509.9	8,140.9	12,946.5
(c) Pupils in 1000's	90.3	2,156	3,204	6,109.8
(d) Index of growth	100	5,384.5	8,001.8	6,766.1
<b>2. Secondary Schools</b>				
(a) Institutions	169	4,122	5,493	7,530
(b) Index of growth	100	2,439.1	3,250.3	4,455.6
(c) Pupils in 1000's	18.3	222	623	1,106.8
(d) Index of growth	100	1,210.8	3,397.9	6,048.1
<b>3. Arts Colleges</b>				
(a) Institutions	15	67	145	165
(b) Index of growth	100	446.7	966.7	1,100
(c) Pupils in 1000's	3.3	6	17.7	45.4
(d) Index of growth	100	186	543.8	1,375.8
<b>4. Professional Colleges</b>				
(a) Institutions	13	N.A.	46	64
(b) Index of growth	100	N.A.	1,807.7	492.3
(c) Pupils in 1000's	0.9	3.3	5.3	13.7
(d) Index of growth	100	402.4	1,202.9	1,522.2

It is true that a good deal of expansion of the new system of education took place between 1855 and 1920. But it was not much quantitative looking to the vast population of the country. Curzon, in one of his speeches, had observed that "by the turn of the century, four out of every five Indian villages were found to be without a school; three out of every four Indian boys grew up without any education; only one Indian girl in every forty attends any kind of school."<sup>64</sup> At the secondary stage and at the higher education stage, the spread of education in relation to the size of the population was none the less better. A trifle twenty-three thousand in colleges and a six and a quarter lakh in secondary schools in a population of 23.83 crores cannot be considered as anything respectable and effective. The Western education had spread to some extent only in the higher castes of the society and in the higher economic strata among the higher castes.

But qualitatively, the ideology of western education had taken the hold of the minds of those who pursued it. Some of them were over-owed by Western culture and were struggling to become Englishmen in opinions and manners, values and spirit though they were Indians in body and blood. They were developing into a distinct class of arrogant educated Indians who despised Indian culture, traditions, morals, and way of life, who looked down upon the fellow uneducated Indians as inferior, uncivilised and not worth of social mixing and relationship. They looked upon England and Englishmen as the haven of bliss and what is worth striving for. But the Western education also produced a band of fiery nationalist Indians who, with stimulated intellect and enriched ideas of justice, liberty and fraternity, loved India and Indians all the more and developed unflinching and uncompromising determination to restore to India the glory that was hers but was unfortunately lost. This was a better and reassuring feature of the spread of the Western education.

The new Western type of education introduced by the Wood's Despatch and built up as a system by Government of India and Provincial Governments had their clear-cut aims and objectives. They were woven into the fabric of the new ideology and the administration machinery which implemented the new ideology.

The foremost of the objectives, at least at the time when the

new system of education was introduced and for many years in the latter half of the nineteenth century, was to secure a steady supply of "servants to whose probity" Government might "with increased confidence commit offices of trust." This objective was in the line of the proclamation made by Lord Hardinge that "those educated in English schools (whether Government or private) and who passed an examination held annually should be preferred in appointments to Government offices",<sup>55</sup> This objective turned out to be the most dominant of objectives that spurred the growth of the English education in India.

The other objectives of the new type of education indeed revolved around the focal point of awakening the Indian intellect, raising the moral fibre and integrity of the Indian people, the spread of European knowledge of arts, sciences and philosophy and of European institutions educational, social and political, building up the Indian economy (with the unexpressed overtones of ultimate exploitation thereof in the interest of England), spread of Christianity and Western culture and paving the way for good government of the country with peace and prosperity for the people.

The development of Indian education during the period under study marks both the success and the achievement of some ideals and failures of the other. The Arya Samaj staged a veritable revolt against those aspects of the objectives and programme of the Western education which were reducing India to a position of cultural depravation and inferiority.

## 2.7 THE STATE AND ITS EDUCATIONAL POLICY

The State in India was determined to graft a system of education based on Western ideals and practices. Though both the Despatch of 1854<sup>56</sup> and the Indian Education Commission of 1882-83<sup>57</sup> had categorically recommended the encouragement and improvement of the widely prevalent indigenous system of education in Indian villages and towns, the British officials not only neglected them but they allowed this precious tool of mass education to die.

"The general attitude of contempt that the British officials had for all indigenous schools, practically disappeared by 1901-02."<sup>58</sup>



The Despatch of 1854 had advocated the spread of mass education of the new type through the modern Indian languages, but it was done to a small extent. In 1882 only 1.2 per cent of the whole population had elementary education and in 1901 three out of every four villages had no primary school to impart elementary education. The literacy percentage in India in 1901 was only 5.3 which improved slightly in 1921 as it became 7.3. The State had firmly set its head against taking a recourse to compulsion to ensure universal primary education. The State though paid lip sympathy to the spread of education of girls, the Harijans, the Adivasis and other weaker sections of the society, practically very little was done to validate its professed intentions.

The Despatch of 1854 had said that the English language should be taught where there was demand for it, but such instruction should always be combined with a careful attention to the study of the vernacular language of the district.<sup>60</sup> The Indian Education Committee, too, had spoken in the similar vein.<sup>61</sup> But the policy of the State continued to engraft the English language at the cost of the development of modern Indian languages.

The Despatch had looked forward to the time when any general system of education entirely provided by Government might be discontinued with the gradual advance of the system of private aided institutions.<sup>62</sup> The Indian Education Commission also recommended the gradual State withdrawal from the management of educational institutions in favour of private Indian enterprise.<sup>63</sup> But Government continued to exercise a tight grip over all educational institutions and controlled them in administration, finance, programmes and evaluation. Very little scope was left to educational managements and institutions to exercise internal autonomy to experiment and break new grounds in curriculum, teaching methods and examinations.

The State adopted a policy of religious neutrality which deprived many educational institutions to continue the traditions of ancient Indian education in religious education.

Meston<sup>64</sup> eulogises the great achievements of the State policy on education during the nineteenth century. It is difficult to accept the loud claims of this author. The State's policy of education indeed gave the country an organised system of educa-

tion which had a kind of unity, but it robbed the system of elasticity, dethroned freedom and closed all doors to revive the cultural heritage of India and to build up the character of the sons and daughters of India on the basis of the Vedic religion and spirituality. It is against this aspect of the State's policy on education that the Arya Samaj protested and tried to change.

## 2.8 ORGANISATIONAL AND MANAGERIAL ASPECTS

The new educational system created new types of educational institutions in the place of the indigenous schools consisting of elementary and higher schools that existed at that time. Some of the characteristics of the indigenous schools were the following : They were mostly held in private dwellings or sheds or temples; they were largely single teacher schools, their continuity or existence depended upon the local demand; they were maintained by the local community or from the private funds raised for the purpose; they did not have systematic organisation and were mostly managed by teachers who ran them; the tuition fee was either in kind or in cash depending upon the means and financial ability of the parents; and they were numerous, spread all throughout the country. These indigenous schools and colleges were replaced by new types of educational institutions. Some of the salient characteristics of these new institutions were as follows :

- They definite location and a building specially constructed or engaged on rental basis to house the institution;
- A body of management either Government or a Christian Mission or private Indian enterprise;
- Control and systematic supervision of the private management by Government through a specially created body of Government educational inspectors;
- Systematic levy of tuition fees;
- Grant-in-aid by Government to the recognised private schools and colleges on the basis of the rules of the Grant-in-aid Code.
- Inspection and approval of the accounts of the private institutions;
- The appointment of a regular staff of teachers and clerks on well laid down salary scales;

—The regular appointment of a headmaster for a school and a principal\* for a college and assigning to him the duty and responsibility of administering the educational institution (which also included the maintenance of discipline of the staff and students and the moral tone of the institution).

The new system began to develop after 1854. Three types of educational institutions grew up—Government, the Missionary and Indian management. The Indian management right from the start outnumbered the Missionary schools at the primary stage. By 1882, the Indian management outscored the Missionaries in running the number of secondary schools but it still lagged behind the missionary enterprise in collegiate education. But after 1882, the scene began to change. In 1901 and later on in 1921, a large majority of primary schools, secondary schools and colleges was run by Indian management.

The organisational and managerial aspects of the new system of education had both commendable and ignoble features. Among the good features, the foremost was the fact that the internal organisation and administration became systematic and stable. The institutions had rules of management, functioning, discipline, accounting and audit. But they lacked some of the worthy features which institutions of the ancient India had. They were mostly non-residential. A great majority of students lived outside the campus of the institution with their parents or relatives. The earlier tradition of close and constant contact of teachers and students was lost. The formal and impersonal climate had begun to develop excepting in a few institutions where there was warmth in the institutional climate and teachers and students constituted a well knit community and where teachers could shape the intellect, character, values and attitudes of students through their stimulating influences. The set instructional hours and tight time tables had mechanised teaching and

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\* In the nineteenth century, for many years the heads of educational institutions were Europeans. (Vide—Nurullah and Naik's observations : "Even the colleges under Indian management generally had European principals. It was necessary to do so because, in those days, Indians were not considered fit to become principals of colleges or even headmasters of high schools."



learning. Instruction came to be largely commercialised. Payment of tuition fees became an important consideration which decided the teaching and learning. The control exercised by the State on educational institutions was rigorous. Institutions run by Indians "were not sympathetically treated and were not accepted as equal to Government schools in the matters of status and privileges; charges of hostility, competition or indifference were often levelled against Departmental officers in their dealing with aided institutions".<sup>66</sup> The system had developed a prejudice against the knowledge, capacity and integrity of Indians to become headmasters of high schools and principals of colleges. English education had turned to be quite costly, and many parents had no financial means to provide it to their children.

Against some of these defects of organisation and management of educational institutions, Indian nationalist thought began to revolt, particularly after the establishment of the Indian National Congress in 1885. The leaders of the Arya Samaj movement were also among these illustrious band of nationalist workers inspired by a faith in the ideal of building up a great nation in India. The nationalist leaders were primarily actuated with the motive of resurrecting the social, religious and political life in the country, and they were also interested in reforming Indian education which could serve as a more potent vehicle for the intellectual equipment and training of Indian youths to enable them to play their role in the rebuilding of the nation.

## 2.9 TEACHERS AND STUDENTS

Before the new system of education was injected in India, the indigenous system that prevailed all throughout the country offered a fairly wide educational opportunity to different sections of the Indian society. Studies on indigenous education by Parulekar<sup>67</sup> and Adam<sup>68</sup> prevailing in the early decades of the nineteenth century in certain parts of British India show the pupils of the elementary and higher schools from all the Hindu castes, except the Harijans. Among the Hindus, the Brahman pupils as well as the Brahman teachers were in a large majority; but other castes also contributed teachers and students. In some parts of the country, the advanced communities contributed more than 90 per cent of the teachers and about 70 per cent of

the total number of pupils. The teachers of the higher schools mostly belonged to the advanced communities specially Brahmans. They were drawn to the teaching profession "more by the respectability which tradition gave to it rather than by considerations of actual gains in cash or kind."<sup>69</sup>

With the introduction of the new system of education under the Wood's Despatch, this scene underwent some changes. The objective of the new system as discussed earlier was to spread European knowledge to Indian people. But the objective of Government was also to secure English educated Indians to serve as clerks and subordinate officers. The objective of education soon became dominantly utilitarian and the cultural objective became incidental. This made English education popular and students and teachers from the advanced communities became attracted to the new education.

Education in the later half of the nineteenth century was confined to the advanced communities among the Hindus and to the Parsis and the Indian Christian communities. No data are available about the caste-wise distribution of students and teachers during this period. However, some broad idea about this could be had from the figures of literates and the English knowing literates among the class of literates from the Census Reports of 1881, 1891 and 1901. The literate males per mile were 66 and the literate females were 3 in 1881. In 1891, the number of literates per mille was 87 for males and 4 for females. The corresponding figures for 1901 were 98 and 7. In 1901, there were 14 literate males to 1 literate female. One male in every 10 could read and write and one female in 144. There were thus 14 literate males to 1 literate female. Taking males only, under the age of 10, only 13 per mille were returned as literates; the proportion rose to 85 per mille between the ages of 10 and 15, to 132 between 15 and 20 and to 139 at '20 and over'. These literates belonged mostly to the advanced communities among the Hindus, the Parsis, the Christians, the Jains and the Sikhs.

The Census Report of 1901 observes that "in any area the general rule is that the degree of education varies directly with the social position of the caste".<sup>70</sup> But the Brahman did not always stand first. "In Madras, he does so, but in Bengal proper he is headed by the Baidya, in Bombay by the Vani and Prabhu,

and in Central India by the Mahesri. Nowhere, however, he is surprised by any caste of the same locality which does not claim a twice-born origin.<sup>71</sup> This shows the possibility of teachers and students in the Hindu community coming from advanced castes other than the Brahmans.

It would be safe to conclude that during the period under review, the advanced communities among the Hindus, the Parsis and Indian Christian mostly took advantage of education, though their number was small, and they mostly supplied students as well as teachers for the new Western type schools.

The spread of the knowledge of English among the Indian population was very limited. In 1901, in every 10,000 persons of the total population of India, only 68 males and 7 females were literate in English. This was inclusive of Europeans and Eurasians. If they are excluded, the proportions fall to 56 males and 1 female. The Christians, as a whole including Native Christians, were far surpassed by the Parsis, of whose males no less than two-fifths and of whose females one-tenth knew English. The Jains and the Hindus came next to Christians, but had a very low general average. Among the Hindus, some of the higher castes like Nagar Brahmans of Gujarat, the Prabhus of Maharashtra and the Vaishyas of Bengal possessed a remarkable number of persons well educated in the Western type of knowledge and language. The Sikhs came next to the Hindus in this respect and then came the Muslims and the Buddhists. The following Table taken from the Census Report of 1901 (p. 167) shows the extent of the spread of the knowledge of the English language (and incidentally of the English Education) among different communities of India.

**TABLE 2.2**  
**The Extent of the Spread of the Knowledge of English among**  
**Various Religious Groups in India in 1901**

<i>Religion</i>	<i>Number in 10,000 who know English</i>		
	<i>Males</i>	<i>Females</i>	<i>Total</i>
Parsi	4,075	961	5,036
Christian	1,289	615	1,904
Jain	134	1	135
Hindu	64	1	65
Sikh	52	—	52
Muslim	32	—	32
Buddhist	24	1	25
Animist	2	—	2



These figures substantiate the earlier thesis made in this Section that a large section of students and teachers at the turn of the century belonged to advanced communities among the Hindus, and the Parsis and Indian Christians. This would be further substantiated by additional data given hereafter in this Section.

The figures for literates in English in 1891 were 36 males and 5 females per 10,000 of each sex.

In 1901, the Bombay Province was considered as advanced in Western type of education. The following statistics of girls of different communities under instruction in 1901 would give some idea of the spread of education among girls of different communities. It should be borne in mind that at this time there was considerably strong social and religious prejudice against educating girls. There are reasons to infer that the other parts of India had a poorer picture of girls under instruction than the Bombay Province did.

**TABLE 2.3**  
**Girls under Instruction According to Communities**  
**1901**

<i>Community</i>	<i>Colleges</i>	<i>Secondary Schools</i>	<i>Primary Schools</i>
1. Europeans and Anglo-Indians	24	2,406	48
2. Parsis	37	958	4,536
3. Indian Christian	8	1,561	3,795
4. Hindus	5	255	54,263
5. Muslims	—	46	12,966
6. Others	1	118	400
Total	75	5,344	76,008

It would be seen that most of the girls under instruction were in primary schools. The development of secondary education of girls was in a stage of struggle and the higher education of girls had just begun. If this was the condition in an advanced province like Bombay, it could not be better in other parts of the country including native States. That was why most of the teachers in girls schools were also male, and the female teachers

belonged to the communities of Europeans, Anglo-Indians, Parsis and Indian Christians.

This account of the spread of the new type of education among the different communities in the later half of the nineteenth century is significant for the study of the educational background in the country to which the Arya Samaj movement provided a sharp reaction. It becomes abundantly clear that equality of educational opportunity as a whole was quite low for the people of India, and even among that small Section of the society which was fortunate to receive the benefits of the new education, most of them went to Indian Christians, Parsis and the advanced communities like the Brahmans, the Baniyas, the Prabhus and the Jains among the Hindus, and the other communities and religious groups were still very backward in educational advancement. Nurullah and Naik observe, "The Hindus formed the largest bulk of students in colleges, but it is also worth noting that the Brahmans who are a minority in the population as a whole formed about one-third of the total number of students enrolled. The collegiate education was still dominated by the upper classes."<sup>73</sup> The socially, culturally and economically backward communities were steeped in ignorance. The spread of education was limited to advanced castes among the Hindus and to Indian Christians and the Parsis. It was this picture of unequal educational opportunity which the Arya Samaj movement struggled to correct.

When the spread of education was mostly confined to Indian Christians, the Parsis and the high caste Hindus, it was but natural that most of the teachers also hailed from this community. Studies by Sheth,<sup>73</sup> Saroj Desai,<sup>74</sup> and Patel<sup>75</sup> on Gujrat support this conclusion. Studies on Maharashtra conducted at colleges of education affiliated to the Universities of Maharashtra also largely support the same conclusion. Thus, students and teachers in the later half of the nineteenth century were largely from the socially advanced and educationally enlightened higher strata of the Indian society. Thus, a definite system of caste or community had developed in the recruitment of teachers, especially for secondary schools and colleges.

## 210. NEGLECT OF MODERN INDIAN LANGUAGES

It must be said to the credit of the Wood's Despatch that it did not intend to neglect the development of modern Indian languages. It did not express itself in favour of substituting "the English language for the vernacular dialects of the country."<sup>76</sup> The authors of the Despatch were "most sensible to the importance of the use of the languages which alone are understood by the great mass of the population..."<sup>77</sup> It, therefore, held that "it is indispensable that in any general system of education the study of them should be assiduously attended to." According to the Despatch, the improved European knowledge could only be conveyed to the masses through one or other of the Indian languages."<sup>78</sup>

If this policy of using English language as the medium of instruction in the case of only those who had acquired a sufficient knowledge of English, and of using Indian languages for all other types of students were followed by the British officers in the subsequent years of the nineteenth century, it would have tremendously helped the cultivation and development of Indian languages to serve as effective media of instruction of the new type of knowledge. But, unfortunately it did not happen. The Despatch had also recommended the institution of professorships in Indian languages in the universities that would be set up.<sup>79</sup> Actually, the universities that came to be established were purely examining bodies and they had no powers to appoint professors to undertake any teaching or research work. The only possibility open for them was to institute examinations in modern Indian languages. That, too, did not occur in the universities excepting the Madras University and the Punjab University.

The Report of the Indian Universities Commission, 1902, has given an analysis of the courses taught in various universities at that time. This analysis confirms the fact that the Indian Universities under the influence of the British officials who dominated their Senates neglected the development of modern Indian languages.

The same neglect of the modern Indian languages persisted even at the secondary stage. The high schools of this period mainly concentrated their efforts on the preparation of their students to qualify for the Matriculation Examination of their



Universities. The study of modern languages was provided but this provision was on an optional basis. The high schools, therefore, largely neglected the study of the Indian language—the mothertongue of the student in Standards IV-VII (high school classes). The local Indian language functioned as the medium of instruction at the primary school stage. Nurullah and Naik have, therefore, rightly concluded that “the net result was that the study of modern Indian languages was greatly neglected by the new intelligentsia that was coming out of the schools and colleges of the period.”<sup>80</sup>

This period had demonstrated the fact, beyond doubt, that the modern Indian languages were capable of being used as media of instruction. For instance, medical schools in Bombay and Madras had successfully used their respective local languages as media of instruction. Books in Indian languages were also prepared to teach medicine in medical colleges. Nurullah and Naik cite the example of some well-known doctors in the Grant Medical College in Bombay who wrote books in Marathi on all medical subjects.<sup>81</sup> But the hostile attitude of the officers of the Education Department to the use of modern Indian languages as media of instruction damped the spirit of the early pioneers and cut short the growth of the movement. The experiment of teaching medical subjects through Marathi and Gujarati languages in the Grant medical College, Bombay, was discontinued by about 1880. The Punjab University experiment to teach the B.A. and M.A. courses in Oriental Learning through Urdu also did not go far. The Indian Universities Commission, 1902, explains why the experiment did not succeed. There were three reasons : (i) neglect, (ii) the absence of proper textbooks and (iii) the non-availability of competent college teachers to impart western learning in Urdu.

The neglect of modern Indian languages persisted all throughout the period under review. Secondary education and higher education were solely imparted through English. This failed to give a fillip to the study and development of modern Indian languages. The nationalist movements, including that of the Arya Samaj, revolted vehemently against this sad and disastrous neglect of the development of Indian languages.

## 2.11 NEGLECT OF MASS EDUCATION AND GOVERNMENT'S OPPOSITION TO COMPULSARY EDUCATION

The first important characteristic of a good system of education is that it provides for universal education of the school-going children on the basis of compulsion, which leads to the rapid growth of mass education. The U.S.A., the U.K., Germany and Japan achieved almost cent per cent literacy and cent per cent enrolment of school-going children by the turn of the nineteenth century by making primary education free and compulsory. But the British India, during the period of our study was not a welfare State; it was predominantly a police State and a colonial power. The political and economic factors reinforced by social factors, did not motivate the State to educate all its children though it maintained that the widest possible diffusion of education among the people was its most cherished aim and sacred duty. The Wood's Despatch, the Report of the Indian Education Commission, the G.R. on Educational Policy, 1904 and 1913, all have loudly proclaimed their aim to spread the benefits of education among the masses to the widest possible extent. But this was to be done on a voluntary basis.

The Despatch of 1854 made no mention of compulsory education, though it talked of Government's sacred duty "to be the means of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge."<sup>82</sup> In 1858, Lord Ellenborough, the President, Board of Control, wrote to the Court of Directors to the effect that "our Government does not desire to assist in the education of a single child not brought to the school with the full, voluntary, unsolicited consent of its parents."<sup>83</sup> The Indian Education Commission which reported in 1883 did not contain in the big volume of its Report running into 700 foolscap pages one word of compulsory education, though it exhorted the State to make strenuous efforts in a still larger measure for the provision, extension and improvement of elementary education.

In England itself, to whose policy and developments in education the British officers in India had so far looked to as models to be imitated in India, had already passed Acts for compulsory elementary education in 1870, 1876 and 1880. But in the case of

the introduction of compulsory education in India, this general rule did not apply.

It was not that in India compulsory education was not talked of. A few pioneers did plead for compulsory education. As early as in 1838, William Adam in his Third Report had referred to the need of promoting education "by making it compulsory and enacting that every village should have a school."<sup>81</sup> In 1852, Captain Wingate, the Revenue Survey Commissioner in the Province of Bombay had suggested that "a part of the revenue realized from the local fund cess should be devoted to providing compulsory education for the children of agriculturists."<sup>85</sup> In 1858, Mr. T.C. Hope, the Educational Inspector, Northern Division, Bombay province, had proposed to the Bombay Government to pass an Act to introduce compulsory education.<sup>86</sup> Some of the educational leaders who have evidence before the Indian Education Commission in 1882 had put forward a plea for either compulsory maintenance of schools or for compulsory attendance. These interviewees included Rao Saheb Mahipatram Rupram Nilkanth (Ahmedabad), Joteerao Phoolay (Poona), Rev. Dr. D'Eramao (Lahore), Principal J. Sime (Lahore), Amir Hossain (Bengal), Rao Bahadur B. Mitra (Bengal), Rev. J.E. Payne (Bengal), Rev. J.S. Chandler (Madras), P. Chentsal (Madras), and so on. In 1884, Shri Shastri, the Deputy Educational Inspector, Broach District, (Gujarat) also had made a plea for the introduction of compulsory primary education in his annual administrative report to the President of the District Committee. In 1894, Sir Chimanlal Setalwad had submitted a Memorandum to the Bombay Government in which he had advocated compulsory free education.

By 1893, the Government of Baroda had accepted the principle of compulsion in primary education and had introduced compulsory primary education in one of its districts on an experimental basis. But in British India, hostility to the introduction of compulsion in primary education continued. Desai's<sup>87</sup> painstaking research on the growth of a movement for compulsory education in the nineteenth century reveals the mind of the officials and of the Government who opposed the introduction of compulsory primary education. The arguments put forward against compulsory education by officials in their comments or



replies to the proposals for the introduction of compulsory education were as follows:

*(a) Opposition to Captain Wingate's Proposal*

- Compulsory education is opposed to every principle of British Jurisprudence;
- The endeavour of Government should be to lead and not to drive the people;
- A system of rewards—especially the system of appointing literate persons to Government services—would secure all the benefits of the proposal without any of its disadvantages;
- The agriculturists would not appreciate the advantages of the scheme and would assuredly look on it as *mote zoolam*;
- The feelings of the parents as well as the child would be excited against the school;
- The cultivating classes use the services of their children from the earliest youth and hence any scheme which deprives their parents of their services would not succeed.

*(b) Opposition to Shri T.C. Hope's Proposal*

- It is an impractical proposition.

*(c) Opposition to the views expressed by some interviewees before the Indian Education Commission*

- The views were simply ignored.

*(d) Opposition to Shri Shastri's Proposal*

- The ideas are far too much advanced;
- The idea of compulsory education for India is ridiculous;
- The benefits derived from compulsory education even in England are doubtful;
- A scheme of compulsory education in India is a very wild scheme for advancing the interest of education;
- Education is leading forth from ignorance not a furious driving into every one of the 3 R's.

*(e) Opposition to Shri Setalwad's Proposal*

- Government was sceptical about the preparedness of municipalities to levy a school rate without which no

- scheme of compulsory and free education could be feasible;
- The application of the compulsory principle to India in its present stage of development with the legal penalties on parents who neglect to send their children to school, is totally unsuitable;
- In this opinion the Government of Bombay was supported by the Government of India.

During the nineteenth century, the opposition of Government to compulsory primary education was very blunt, stiff and unyielding. It favoured the spread of education among masses purely on a voluntary basis. But voluntary education did not move fast. This could be seen from the fact that in 1901 only 1 out of every 4 boys and 1 out of every 40 girls attended a primary school and the percentage of literacy was only 4.7. The nationalist opinion, was extremely unhappy about this slow attitude and timid policy of Government in the field of mass education. The Arya Samajists' advocacy of compulsory education was intended to serve as a corrective to Government's policy pursued in the field.

## 2.12 OTHER DEFECTS OF THE NEW EDUCATIONAL SYSTEM

There were other serious defects of the new western type of education developed in India.

The most serious of these shortcomings was the fact that the new system was indifferent to imparting instruction in religion in educational institutions in the country. Its major argument to adopt such a policy was that India is a land of many religions and the teaching of religions in schools and colleges would result in religious conflicts and strife. The Despatch of 1854 had upheld the view that the government educational institutions "were founded for the benefit of the whole population of India, and in order to effect their object it was, and is, indispensable that education conveyed to them should be exclusively secular.<sup>88</sup> The Indian Education Commission (1883) rejected the demand of missionaries that Christianity be taught in all Government Schools and the modified demand of the Hindu leaders that each child be taught his own religion in schools. It upheld the policy of secular education in Government Schools.<sup>89</sup> The

Report of the Commission was the last attempt made when the Government policy of secular education was discussed officially. The policy stuck and it remained firmly rooted all throughout the British rule. This neglect of religious education developed soullessness in education and seriously hampered the development of religious character imbued with spiritual and moral values. The Arya Samaj movement directed its effort to bring about a revival in religious education.

At the university and secondary stages of instruction the development of liberal education was lop-sided. Vocational, technical and professional education was relegated to the background. The education had become bookish and it neglected physical education and military education. Sports and athletics were at discount in educational institutions. The Indian student grew up in a narrow orbit with theoretical focal points, with no firm character, higher values of life, with an intellect and skills to explore new avenues of knowledge and to build up a new social order. He had developed a dependent attitude on English culture and English way of life. India's own rich culture and way of life were not only not properly understood but a mixed feeling of inferiority and ridicule to them was developed in the educated men and women. The spirit of nationalism and the love of the mother land were limited to a few youngmen. In the field of deepening the intellectual vitality of the colleges and schools, much was yet to be done as the trend at that time was more on extensive development rather than intensive strenthening and enrichment. High school education and collegiate education were pursued not for their own sake but as a means to obtain lucrative employment under government. The high school education was largely a single tract education with very little diversification. It was dominated by the Matriculation examination of the universities and unreasonable amount of time was required therein for the study of the English language.

The English system of education could develop the Indian boys and girls only in superficial aspects of intelligence, knowledge and skills, the deeper outcomes did not accrue and in that respect it proved to be a veritable disappointment to some of the leaders of the renaissance movement.

But the western type of education was not without its blessings. It did stimulate the intellect of a few hundreds of youths



who were fired to emulate the West in the pursuit of the ideals of universal compulsory education, of building up political institution of liberty, of development of Indian economy and of building up a new social order. Many of the social and religious renaissance movements were spearheaded by the Western educated leaders. The Indian National Congress movement was mostly the outcome of the aspirations and efforts of Western educated Indians. Many national leaders like Gopal Krishna Gokhale sincerely believed that "the greatest work of Western education in the present State of India was not so much the encouragement of learning as the liberation of the Indian mind from the thralldom of old-world ideas and the assimilation of all that is highest and best in the life and thought and the character of the West."<sup>90</sup> Nationalists like Gokhale and many others, therefore, demanded not only the highest but *all* western education.

Thus, the Indian education developed on the western lines in the nineteenth century and the early decades of the twentieth century, had many areas and features which needed reappraisal and change. This was what the Arya Samaj and many other movements attempted to do.

## 2.13 CONCLUSION

The Western education had achieved intellectual renaissance and the spread of knowledge of liberal arts, sciences and professions of the European type. It largely succeeded in making free the minds of the educated Indians from the suffocating grip of old-world ideas, superstitions and ritualistic religion. It put the educational institutions on a sound basis of organisation and administration. It gave many young men ideas and zeal to develop institutions of freedom and self-government in the country and develop the industrial potential of the country and build up its economy on a more secured and independent basis. A number of educated Indians were fired with imagination and dynamism to modernise the old traditional Indian society and build up a more rational and equitable social order.

But the system exhibited many symptoms of weakness and revealed evidences of inadequacy. The ancient philosophy of life and of education bequeathed by the Vedas and the Upanis-

hads came to be forgotten. The ancient ideals and objectives of education had been considerably tarnished. The status and recruitment of teachers and the reverence that they enjoyed in the society had lost some of the ancient glory. The individual attention to students in teaching had almost disappeared. The Gurukul system had become a rarity. The rigid fabric of the caste system had restricted very much the equality of educational opportunity enjoyed in the ancient India. Commercialism in education had been steadily increasing. The Vedic study was almost given up. The study of both classical languages and modern Indian languages had suffered great set-back owing to excessive and illogical importance given to the study of the English language. The Hindu educational system had helped the development of personality by cultivating self respect, self-reliance and self-restraint. Religion had gone out of schools and colleges. There were other defects also.

The Arya Samaj movement reacted to many of these shortcomings and came out with its own ideology and practices. This part of the change will be the major area of study in the Chapters that would follow hereafter.

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### CHAPTER III

## CONCEPTUAL MODEL OF THE ARYA SAMAJ

"That the Arya Samaj is a mighty movement very few realise. Even those who are in close contact with it are unaware of its potentialities. But the fact remains that from its very birth, it has been influencing almost every department of human life in India. There is hardly any political, religious or social movement of the country which does not owe its vital inspiration to the Arya Samaj. And yet there are very few who are prepared to acknowledge it. The Arya Samaj is just like the Earth's gravitation which, though invisible and imperceptible, pervades all activities and affects all movements."

—Ganga Prasad Upadhyaya

# III

## 3.1 INTRODUCTION

In the last Chapter, a background study of the socio-religious conditions in the country and an emergent educational scene under the thickening impact of the Western system of education was presented. India had a glorious cultural past. Some of the greatest teachers, original thinkers and the leaders of mankind were produced by India. The Indian society had attained a high level of civilisation. The ancient Aryans carried *dharma*, truth, knowledge and spiritualism to all over Asia, Europe and even Africa. But with the lapse of time, owing to a plethora of factors and forces, this glorious heritage of the past was lost. The knowledge of the Vedas and the teachings of the sciences based on them came to be lost. The Indians forgot the *dharma* taught to the world by their own great forefathers. Their spiritual light, their moral grandeur, their physical prowess and their purity began to disappear fast. In the nineteenth century, the country was steeped into ignorance, superstition, social and religious degeneration, illiteracy and defeatist passiveness.

In the latter half of the nineteenth century, a great national leader appeared on the socio-religious and the educational scene. He was Swami Dayanand Saraswati, to whom a reference has been made in the last Chapter. He began great movement to



stem the tide of the most ignoble socio-religious and educational depravation spreading in the country. He established one of the most dynamic—a kind of a militant—organisation, to restore India to its former pristine purity and cultural glory. As also mentioned earlier, the movement was the Arya Samaj which came into existence in 1875. This great movement soon began to take the country by storm. This movement was based on one of the finest conceptual models with tremendous potentiality. This conceptual model or the theoretical framework is dealt with critically in the Section that follows. It is based on the fundamental principles of the Arya Samaj and the basic beliefs and teachings of Swami Dayanand Saraswati which are based on the Vedas.

### 3.2 THE TEN PRINCIPLES OF THE ARYA SAMAJ

It was pointed out in Section 2.2 that at the time of the establishment of the first Arya Samaj in Bombay in 1875 as many as twenty-eight principles were adopted to serve as guidelines for shaping and regulating the conduct and the activities of all those who elect to enter into the fold of the Arya Samaj. In 1877, at the time of the establishment of the second Arya Samaj at Lahore, these twenty-eight principles were reviewed and they underwent revision. Of them ten basic principles emerged. Also emerged at the same time the forty *upniyamas* of sub-principles concerning the constitutions of the Arya Samaj. "The rules of procedure and of conduct were excluded, and the principles dealing with questions of faith were recast."<sup>1</sup> The revised and the concise version of the basic rules were later adopted by the Bombay Arya Samaj, and they remain till today "the foundation on which the organisation stands." They were originally formulated in Hindi and in their formulation Swami Dayanand and his leading and close followers participated. Though the principles reflect the fundamental thinking and the position of Swamiji, they do not constitute entirely his personal views.

These ten principles were derived mainly from the Vedas, which have been looked in India since the very beginning as "*Svatah Pramana*" or Primary Authority. They (the Vedas) are independent authority, deriving their sanction direct from God Himself. It is maintained that they were revealed to man for

his guidance when God created him. They, therefore, embody profound truth and wisdom.

The principles are concise and clear, not at all clouded in the philosophical or metaphysical niceties, but, at the same time, are rich with meaning to the thoughtful. They present the broad horizon of the religious and philosophical stand of the Arya Samaj, and constitute the path of growth of its followers as individuals and as the members of the society. They foretell beautifully socialistic and political thought of socialism developed in the nineteenth as well as the early twentieth century in Russia, though unlike the teachings of Karl Marx and Lenin they retain the freshness and fervour of rational religious God and purity of implementation couched in non-violence, truth and morality as envisaged by Vedic dharma. Chamupati calls these principles as "Ten Commandments of the Arya Samaj. This he does, not with a view to instituting any comparison between them and the Commandments of Moses, but because he felt that their place in the creed of the Arya Samaj is the same as that of the original tablets of the Jewish prophet, which the Jewish and Christian creeds own to be the path of their teachings."<sup>3</sup>

These principles are, as mentioned before, all derived from the Vedas. The Vedas are the root of the Hinduism in its pristine purity and excellence. They are not crude, old fashioned and uncivilised; they are the source of profound and rational knowledge and reflect a highly developed civilisation. Many Western scholars<sup>3</sup> who had the access to the Vedas in the original were struck with their singular excellence and profound character as a source of high knowledge. Professor Max Muller, for instance, said, "In the history of the world, the Vedas fill a gap which no other literary work in any other language could fill." Guigault observed, "The Rigveda is the most sublime conception of the great high ways of humanity." Mons Leon Delbos said, "There is no monument of Greece and Rome more precious than the Rig Veda. When the Yajur Veda was presented to Voltaire, he expressed his belief that the "Veda was the most precious gift for which the West had ever been indebted to the East."

The Vedas affirm the existence of one God, who is not imaginary but in whom one can believe just as he or she believes in him or her. It is claimed that all truth is derived from God.

That makes the Arya Samaj a body of seekers after the truth. It affirms the existence of truth. It is from God that one gets one's first prompting to, and glimpses of truth. The Arya Samaj is, thus, a theistic body and not a godless body.

But the principles of the Arya Samaj do not make it a predominantly sectarian organisation. The Arya Samaj is religious as it rests on the teachings of the Vedic religion. But its principles emphasise considerably its social sides as well as its educational sides. They give excellent guidelines to develop the individual in harmony with the society—where the society grows through the efforts of the individuals forming the society and the individuals realising themselves through the society.

Swami Dayanand Saraswati had a clear vision of the ancient Aryan life and culture, and he wanted to reconstruct the present depraved and decayed Hindu society based on the ancient glorious ideals. It was precisely for these reasons that the educated Hindu youth was attracted to Swami Dayanand and his movement of the Arya Samaj.

“The Hindu young men who did not know anything about their religion beyond the mythological tales they had heard from their priests and *acharyas* and who found their convictions incapable of standing the light of reason or the onslaughts of the Christian missionaries, hailed Swami Dayanand as a great saviour of their ancient religion.”<sup>4</sup>

Swamiji as well as the people who were drawn to him were not merely content with the revival of the conceptual model of the ancient Vedic Hinduism. But they wanted to reform and reconstruct the existing decayed Hindu society on those very lines. That the vision of swami Dayanand should assume a practical form was the burning desire of the intelligentsia who had not lost their individual bearing and mooring and sense of patriotism under the powerful impact of the Western knowledge and civilisation. The Ten Principles were carved out to provide as dynamic guidelines of thoughts, conduct and behaviour for placing the followers of the Arya Samaj on the right path which would ultimately lead to the creation of a theistic, socialistic pattern of society where the individual would develop his greatest possible potentiality in perfect harmony with the greater physi-



cal, material and spiritual good of the society. The major tools and medium to achieve this high state of cultural and social developments would be to understand and disseminate the Vedic teachings. In the Ten Principles of the Arya Samaj, the religious, social and educational facets of development are inter-linked and integrated. The Ten Principles are dealt with below in detail with a view to building up a conceptual model of the Arya Samaj.

Each of the Ten Principles is dealt with at length below. Each Principle will be first stated, followed by a supporting hymn from any of the four main Vedas.

### *The First Principle*

"The first (efficient) cause of all true knowledge and all that is known through knowledge is Parmeshvara (the Highest Lord), i.e. God."

"Him who is our Protector, Progenitor, Ordainer,  
Him who knows all places and beings,  
Him who is the one Assigner of names to all entities—  
Aye, Him all else that is, points to—  
As the One Enquired About."

(Rig Veda. X. 82.3)

The principle indicates that the Arya Samaj believed in the existence of God. That is to say, it is a theist organisation. Further, according to the Arya Samaj, not only God exists, but He is the primary source of all true knowledge and of all that is known by its means. God is not merely an *object* of knowledge, He *himself* is the ultimate primal ground or source of all true knowledge. The Vedas were revealed by God at the time of the creation. They contain all true knowledge. God is the first teacher who inspired the knowledge in the beginning of all creations. The study of the Vedas is the first primary condition for acquiring true knowledge. This is the fundamental faith of all Arya Samajists.

It should be realised that the Arya Samaj begins first with a fundamental faith in the existence of one true, ever-lasting un-incarnate God. Secondly, God is the ultimate source of all true knowledge. It is subject to the initiation and control of All-knowing Divinity. Thirdly, knowledge is the realisation of

truth that exists in and outside human beings. Lastly, the affirmation of truth implies indirectly the affirmation of All-knowing God.

"The Arya Samaj hits at the very essence of truth by emphasising the fundamental correspondence between reality and knowledge. Being traced to its eternal source, viz., God, truth is, as it were idolised. The God of Arya Samaj is the God of Truth. The Vedic religion, thus, is conviction in and quest after truth."<sup>4</sup>

The Principle implies one more thing. God is the efficient cause (neither material cause nor ordinary cause) of the creation of this world. He has created the universe. The structure of the universe is a permanent exhibition of every principle upon which each of the sciences and arts is based. God has created the knowledge of sciences and arts. He has made the earth a dwelling place for man. It is as if He has rendered the world around to teach men science and art. [The creator of man is the creator of true sciences—their principles. The principles of all sciences are divinely created; men have to only discover them. The discovery of scientific principles leads to knowledge. Thus, God is the source of all scientific knowledge. As one Arya Samajist thinker puts it, "The Almighty is the great mechanic of the creation, the first philosopher and original teacher of all science."<sup>5</sup>

At the outset, it should be borne in mind that the principles contained the truth as Swami Dayanand Saraswati found it in the ancient Shastras. Swamiji did not claim to be a prophet nor an infallible recipient of the divine word. He called himself a student or an interpreter of the Vedas. He culled the truth of the Vedas and placed it before the people in a spirit of social service, as he deeply believed that the Vedic teachings, if they are properly understood and practised in true spirit with dedicated application, would uplift the erring humanity. The acceptance and practice of the Vedic teaching were for him matters of deep and sustained faith. Swamiji never wanted that his personal views should guide the conduct of his followers. This was clarified by himself in his *Satyarth Prakash* and also by his first band of disciples. For instance, Lala Sain Das, President of the Arya Samaj, Lahore (Punjab), said in the first meeting of the Paropakarini Sabha held at Ajmer in 1883 soon after

Swamiji's death that though he and other members of the Arya Samaj had great regard for Swamiji for his opinions, yet they were bound to act according to the Principles (niyamas) only.<sup>7</sup> Thus, it is the Ten Principles alongwith Vedic doctrines and ideals as propounded by Swami Dayanand Saraswati which guided all the acts of the followers and activities of the Samaj.

This fundamental position of the Arya Samaj to conceive all knowledge as the ultimate creation of God and to affirm its deep faith in God as the primary source of knowledge may appear ridiculous to one who is brought up and trained under the one tract influence of materialism. The modern Western education has often resulted in inculcating such a bent of mind and an attitude for questioning everything that is concerned with God and religion. But once this blind opposition is given up, and rationality is made free to operate. it would be difficult to resist the logic behind the arguments of the Arya Samaj. The stand may be philosophical, but it is not at all mystical. And philosophy is as much rational as it is, at times, a matter of faith with some individuals. With Swami Dayanad Saraswati, God and the Vedas revealed by Him were matters of deep-rooted faith. Mahatma Hans Raj, one of his close inmates and prominent follower, said, "Dayanand's faith in God and His Word was a faith of a Rishi who had felt God and seen Him as if with his own eyes, and not as a Savant who weighs arguments for and against the existence of God and declares that He probably exists."<sup>8</sup> Hansrajaji further adds, "Dayanand interpreted the Vedas in the light which had come to him from his inner soul."<sup>9</sup> Therefore, the First Principle was no empty high religious slogan, but it was a matter of deep-rooted faith.

### *The Second Principle*

After affirming the existence of one all purposeful, positive, omniscient and omnipotent God who ordains and controls the whole Universe with its creatures and who is the source of all knowledge as mentioned in the First Principle, the Second Principle elaborates the characteristics of the nature of God. It makes the concept of God referred to in the First Principle more clear,

"Ishwar (God) is existent, intelligent and blissful. He is formless, omniscient, just, merciful, unborn, endless,



unchangeable, beginningless, unequalled, the support of all, the master of all, omni-present, immanent, unaging, immortal, fearless, eternal, and holy, and the maker of all. He alone is worthy of being worshipped".

Pray to Him who is one,

The Looker after men,

The manifest Lord—to Him of Powerful activity.

Rig Veda. VI. 45.16

The essential qualities of God are *Sat-Chit-anand*—Existence, Intelligence and Bliss. God is not at all a fiction as concocted by the vested interest—some ruling clique in the primitive stage of the social organisation. He is not an impersonal abstraction. He is a real existence. God has a personality and that His personality is not physical. God is an actual, a distinct being, in whom all good qualities, both negative and positive inhere. God is a spirit of spirits, the spirit Supreme. In his Love, he combines the seemingly contradictory virtues of justice and mercy. "God is a judge and also a loving Father. He gives to each man what is his due, because in this lies his good."<sup>10</sup>

The orthodox Hinduism erred by confusing the various attributes by which God is referred to in the Vedic Hymns with a pantheon of gods and goddesses. But God is one. He is formless. Idolatry has no sanction of the Vedas. The belief in many gods does not help—it actually hinders the real understanding of God by clouding Him in many ceremonies and formalities and therefore, bars genuine worship which can be truly done through reflection and meditation. No man or animal can take the place of God. God is not born in any form. Incarnation of God is religiously an untenable belief or practice.

"Meditation of His immutable traits, first before we enter daily on our duties in life, and later after we have firmly or infirmly stuck to them; or else have disregarded the voice of both our own soul and the Supreme Soul in practice, gives us an opportunity of casting an introspective glance within ourselves. It places us at dawn and Sunset, both hours of serious thoughts, in a position to imbibe as much as we can of His supreme virtues. Constant progress on the path of goodness in accor-

dance with the well-known adage "As a man thinketh so he becometh" is the goal of meditation and prayer which conjointly we call *Sandhya*."<sup>11</sup>

The Arya Samaj, thus, recommends prayer and meditation to be performed both at the hours of morning and evening, for the realisation of God within one's self. This better fortifies the soul, and is mightily superior to idol worship with or without ulterior motives. The personal character given to God, according to the Arya Samajists, affords an excellent basis of meditation.

"This meditation never ceases, as the formless ever widens the scope of the meditative exercise and yet eludes the attempt at full grasp. The felicity of meditation is inexpressible, and yet there is always a hankering after more. The thirst is unquenchable. Its ever increasing intensity is strange as it may seem, in its very growth, a balm infinitely soothing to the Soul." 12

The Arya Samaj has affirmed its full faith in the existence of God. But the God of the Arya Samaj sounds quite rational. That religious faith can be based on a scientific spirit is well emphasised by the Arya Samaj. It is shorn of all superstitions and the mysticism is at the minimum. The Second Principle is, therefore, a precious principle.

### *The Third Principle*

Vedas are the scriptures of true knowledge. It is the first duty of the Aryas to read them, teach them, and hear them being read.

We break no rule, O wise men !

We keep none of the rules concealed.

We act upon the teachings of the Vedas.

—Rig Veda. X. 164.7

The first Principle affirmed the existence of one true, everlasting and unincarnated all knowing God. The Second Principle dwelt comprehensively upon the manifold characteristics of God. The Third Principle, in a way, consolidates the emphasis on God and knowledge laid in the first two Principles and eluci-

dates how knowledge first came to man. The First Principle shows that the ultimate source of all knowledge is the All-knowing God. The agency of transmission of knowledge from God to man is the four Vedas. They are the oldest repository of the revealed knowledge. The Vedas, as they contain the revealed knowledge, contain true knowledge.

Chamupati<sup>13</sup> has sought to justify the validity of the Vedas as the source of *all* true knowledge by making the following arguments :

- (1) Science, as systematised knowledge, has existed during all the aeons of their earthly life. The amount of true, i.e. scientific knowledge possessed by man in different ages in different climes has surely varied, but the fact that in all epochs of human history he knew science cannot be denied.
- (2) Recent archaeological discoveries have established the hoary antiquity of man. Professor Reid and his associates have, on their careful scientific analysis, established excellence and high skills in the age-old civilisation of the Nevada. Several of the archaeological discoveries go to prove that man's primitive life was to a very high degree cultured and refined, so much so that he was proficient in some of the most modern civilised arts.
- (3) Glimpses of ancient corporate social life, led in a manner no less civilised and artistically tasteful than today, are obtained by several studies.
- (4) Language and science progress together.
- (5) Of all human records, the Vedas are the oldest. Not only that they are a record so remotely antique that between their antiquity and that of later records there can be no conception of temporal relativity and that their text had been scrupulously preserved through incredibly long ages, the theory that they are divine revelations will acquire greater acceptability, as according with the voice of universal tradition and fulfilling the demands of the philosophical necessity that man should, in the beginning of his mental life be endowed with divinely revealed knowledge through divinely related speech.
- (6) A Wallace, the co-discoverer with Darwin of the evolution theory states : "If we make allowance for the very limited



knowledge of the earlier period, we must admit that the mind which conceived and expressed in an appropriate language such ideas as are everywhere apparent in these Vedic hymns, could not have been in any way inferior to those of the best of our religious teachers and poets—to our Miltons and our Tennysons.” (*Social Environment and Moral Progress*, p. 14.)

The controversy whether it can be validly claimed that the Vedas contained all knowledge, even they contained the knowledge of many modern scientific discoveries in the germ form continues and would thereafter also continue. The trend in modern scientific inquiries in the archaeological fields and geology takes one nearer to the claims in favour of the Vedas. Some researches in sociology have however raised a voice exposing the vanity of such claims. Desai, for instance, has said.

“The national-Chauvinist claim of the Arya Samaj arose out of its ignorance that all knowledge is historically conditioned, that, though growing, it is finite at a given moment and that its depth and extent depend upon the level of social development which a people has reached. Pre-British society, during all phases of its existence, stood at a low level of socio-economic development, and, therefore, the knowledge possessed by it was less than that achieved by modern humanity.” 14

It is possible to challenge and refute Desai's basis thesis in the light of growing archaeological, geological and anthropological researches. But that is besides the point in a work of the present nature. It is suffice for the present work to note that Swami Dayanand believed honestly on the basis of his insight into the Vedic writings that the Vedas contained true knowledge. For many hundreds of years, the Vedas had become the exclusive possession of a privileged Brahman caste to perpetuate their position of great authority on religious matters and social dominance. The Brahmans, using some religious authority of doubtful truth and validity, had forbidden the study of the Vedas by anyone but the priestly Brahman caste. They went to the limit of irrationality and irreligiosity to inflict penalty on certain castes if they would hear the Vedic hymns recited. With

the decline in Sanskrit learning, the Vedas came to be lost even to the highly educated among the Kshatriyas and the Vaishyas and even among the large majority of the Brahmans who lost their ancient allegiance to learning. The later development of the Pauranik literature and other scriptures took the Vedas further away from the people. In Swami Dayanand's time there was a large scale ignorance of the Vedas among the classes as well as the masses. This was the sorry state of affairs which Swamiji wanted to change. Swamiji maintained that the Vedas are the sources of all true knowledge, and every one should read them, study them and practise their teachings in their individual life. Swamiji organised the work of the teachings of the Vedas in the original in Sanskrit by establishing Pathshalas. He prepared their faithful translations in Hindi so that all those who desire to read them have access to them and understand them. Swamiji honestly believed, as does his Arya Samaj that the acceptance of the Vedas and moulding the thinking and the conduct in one's life according to their teachings would lift the humanity to a higher place.

The Third Principle, therefore, becomes basic in the programmes and the *prachar* work of the Arya Samaj. His Guru Swami Virjanand Saraswati had enjoined upon Dayanand to propagate the truth as taught by the Vedas. Swami Dayanand sought to teach the people the truth contained in the Vedas by lectures, discourses, debates, discussions, conversations, formal educational institutions and by writing pamphlets and books. Not only that, he created a Trust--The Paropakarini Sabha--to carry the banner of Truth bequeathed by the Vedas to many countries in the world. Swami Dayanand's mission was to uplift the whole mankind, not the Hindus alone. Therefore, he condemned falsehood not only in orthodox Hindu religion but condemned the falsehoods and evils prevalent in Islamic and Christian societies as well. In *Satyarth Prakash* he has said, "I treat the foreigners in the same way as my own countrymen so far as the elevation of the human race is concerned". It behoves all men to act likewise. (Preface to *Satyarth Prakash*.)

Swamiji could convincingly show that there is no sanction in the Vedas for many of the social evils from which the contemporary Hindu society suffered. He showed that the Vedas, the Revelation, the source of Hindu religion and its highest

authority, did not support superstition, idolatry, class privilege, sex and caste inequalities and disqualifications, pernicious customs, many of the current emasculating and degrading practices that reduced the Hindu society to a state of helpless deprivation, stagnation and impotency. Because of these multi-ferious and manifold social evils and religious disabilities, many among the Hindus had begun to embrace Christianity and Islam which promised to them more enlightenment and better social and religious equality. Dayanand stemmed this tide by preaching the true knowledge of the Vedas and disowning all disabilities and inequalities. He established the Fatherhood of God and brotherhood of men. He challenged the Hindu orthodoxy to prove that the Vedas sanctioned idol worship, caste by birth, child-marriage, ban on widow-remarriage, untouchability, and a score of other social and religious ills that had eaten into the vitals of the Hindu society. The Pandits could not take up his challenge. People began to think—a habit which they had almost forgotten. The study of the Vedas awakened them from their cultural slumber. In order to further and deepen this social revival and cultural renaissance, the Arya Samaj has placed the highest possible emphasis on the study of the Vedas through *Swadhyaya*, meditation and through actual *adhyapana*.

#### *The Fourth Principle*

One should always be ready to accept truth and give up untruth.

The Lord of people sees through both the forms.

He makes distinction between truth and untruth.

He has set apart incredulity for untruth

And Faith for truth.

Yajur Veda, XIX. 77

The first three Principles clarify the existence of one God, His characteristics and the fact that the Vedas as revealed by God are the primeval repository of knowledge and truths. These Principles tend to clarify the concept, the constituents and the source of truth. The Fourth Principle enjoins on all the members of the Arya Samaj that their supreme duty in life is to understand and practise truth in their life and to forsake all untruths. Truth is not what the majority of the people



declare it to be true or what the individual's untrained conscience prompts him to be true. Right judgment is as much a factor in righteous conduct as the most honest intention. Kant believed that the notion of right among human beings was ultimately a divine prompting. Manu gave a four-fold character to the code of righteous and unrighteous behaviour, viz. the voice of the inner monitor, the example of higher personages, their writings and the injunctions of God Himself as given in the Vedas. The Arya Samaj does not confuse the right and the wrong as simply two relative concepts. Swamiji held that truth and untruth are two distinct concepts. Individuals should adopt truth and practise it, and shun untruth, and if it is adopted through mistake, it should be discarded immediately as soon as its falsehood is known or understood.

This Principle suggests that everyone should keep his or her mind open and be ready to receive the light of knowledge and truth from all quarters. One should shed off one's intellectual lethargy, give up complacency and never fall a prey to prejudices but develop a scientific spirit of inquiry for truth.

Swami Dayanand knew that the evil and untruth in the world are due to ignorance. He, therefore, advocated the dissemination of truth through the teachings of the Vedas, which contained fundamental truths. Swamiji denounced untruth, often in strong terms. He refused to make any compromise with the Hindu orthodoxy, Christian Missionaries and Islamic leaders when he knew for certain that their teachings contained untruth. Swamiji had often declared that his mission in life was to break the chains of falsehood, ignorance, superstition, error, slavery. As Rabindranath Tagore said in a message in July 1933 at the time of the publication of the 'Dayanand Commemoration Volume', "With a clear-sighted vision of truth and courage of determination, he preached and worked for our self-respect and vigorous awakening of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India when it revealed its personality in freedom of thought and action, in an unclouded radiance of spiritual realisation".

### *The Fifth Principle*

One should do everything according to the dictates of *dharma*, i.e. after due reflection over right and wrong.

Discriminating, O King, between truth and untruth, attain to the lordship of My Empire.

Rig Veda, X 124.5

The Fourth Principle anticipates and leads to the Fifth Principle. The first four Principles have shown a way to what is truth and what is right. The Fifth Principle exhorts that all actions ought to be performed by individuals in conformity with virtue, i.e. after due consideration of right and wrong. Socrates identified virtue with knowledge. He said, "To know the good is to do the good". But the validity of this view is not borne out by facts of life. A man knows that many acts are bad—they are unsocial, unethical, irreligious and yet he does it. This view relegates the will to a subordinate position. The Arya Samaj does not subscribe to this over-intellectualist view of human nature. It maintains the view that in order to be good an individual should not only have a clear understanding of what is good and what is bad, but he must have the disposition to do the right. The actions of individuals should have the guidance of reason and rationality, supported by a clear and full perception of the ethical values, but a disposition to do the right thing is to be developed. This would result if all actions are performed by persons after due consideration of right and wrong. "Love of Truth and the disposition to do the Right are the core of the personal virtue." 15

It would thus be seen that in the first five Principles of the Arya Samaj, its fundamental position on religion becomes clear. The Samaj emerges as a religious movement. As a religious movement, it is *theistic* as well as *monotheistic* movement. The Second Principle apparently gives an impression that in the conception of God, it is seemingly similar to other religions, but actually there is much in the conception of God which can be considered as characteristic to the Samaj itself, viz. God is one; He is all-pervading. He is all-intelligence, all knowledge, no activity being possible without His knowledge; He is kind and just; He is changeless and cannot incarnate; He loves souls; therefore, He makes the world a fit-

ing place of activity for the souls. Its third Principle shows that the Vedas are its religious scriptures. Principles Four and Five emphasise that the followers of the Samaj should not only have a regard for truth, but a regard for the *search of truth*.

"They (i.e. Principles Four and Five) enjoin on the members to remain seekers after truth for their whole life, and whenever they find that they were hitherto entertaining untruth, they should be ready to discard it. It is a question of mental attitude. To believe in a particular set of unexamined truths as come down to us through old tradition is one thing; but to have a truth-seeking mentality is quite different. The purpose of the Arya Samaj is to impress upon its members that they are not only the followers of a creed—a body of truths and principles—but should think it their duty to keep their brains open for newer truths or seek after them. This makes the organisation *rationalistic*."<sup>16</sup>

If the first five Principles are carefully studied and insightfully interpreted, one cannot escape the conclusion that the Arya Samaj goes much beyond a mere religious or social movement, and that its advocacy of the study of the Vedas is merely a continuation of the nineteenth century religious movements. The Arya Samaj's advocacy in one God *does* stand to reason, and it should not be difficult for even those educated in Western liberal arts, philosophy and sciences to accept the Supreme being in the way in which He was conceived in the Vedas. Vedas are our original Seeds. There is nothing wrong in feeling proud of this precious infinite possession of ours, even though one has received English, scientific and technological education. It is all the more creditable for Swami Dayanand and Arya Samaj that they seized justly on the Vedas on the Indian rock of ages and had the daring conception to build on what Swamiji's penetrating glance perceived in it a whole cultural renaissance and re-building of a nationhood. Further, there is nothing barbarianism in accepting the tenet that there exists one formless, all knowing and all powerful God as propounded in the Vedas. The conception of God by the Vedas is more rational and acceptable than is the case in many religions. The merely ritual, mythological and poly-



theistic interpretation of *Sayanacharya* and the naturalistic and historical interpretations of Europeans collapse.<sup>17</sup> The teachings of Swamiji and the Principles of the Arya Samaj did further marvellous things in denunciation of idol worship, breaking the rigidity of caste-system and dethroning the priestly class from its policy of monopoly and dominance, in raising a powerful voice against untouchability, and exposing the falsehood of the systems of child-marriages, enforced widowhood, ban on widow-remarriage and many disqualifications heaped on women. The Arya Samaj valiantly strove to purge the Hindu orthodoxy of its warping and suffocating hold on thousands of unsuspecting, credulous, religious-minded, ignorant Hindus. The Five Principles are not just religious or philosophical tenets, but they proved to be dynamo to free the nation and the society from untruth, superstition, and false worship and the false practices of religion as advocated in the Pauranik religious literature. They preach reason and rationality for the pursuit of truth and assimilation of true knowledge. Martin Luther has an honourable place in the cultural history of Europe; Dayanand and the Arya Samaj did some thing of the Lutheran reformist and renaissance work. It was no vain praise when K.M. Munshi said (1933) that Swami Dayanand was "The first great architect of modern India and that his vision was clearer and broader than is generally given to nation-makers." The test of the success of Swami Dayanand and his Arya Samaj is writ large. Jadunath Sarkar has said, "Its contribution to the intellectual and moral life of New India is almost incredible for such a numerically small body." This is something which should fill the heart of a reformer, an innovator, a change-agent, an educationist, a researcher, with pleasure, pride and deep satisfaction.

Principles One to Five touch more the individual, his thinking and behaviour. They describe what the duties of the individual are to himself, what the source of truth is, who the One Adorable God is, which is the scripture that contains real truth, what an individual's commitment to truth is and what one should do to practise truth. In all these Principles, One God, the study of the Vedas and the understanding of, a deep faith in and a sound practice of truth run as the central or basic thread. The next five Principles, however, touch a different

plane—they go beyond the individual to the society. They seek to develop the social side of the individual—the individual as a member of the society. The Principles Six to Ten refer to the social dimensions of the Arya Samaj, showing abundantly that the Samaj is not merely a religious organisation in a narrow and sectarian sense, but it is also a social service league and it has a direct commitment to propagate and disseminate education. Principles six to Ten deal with the ideal of the society for universal good, the duty of love, *Vidya* and *Avidya*, individual good and social good and private and public duty.

### *The Sixth Principle*

Doing good to the whole world is the primary object of this Society—to look, i.e. to its physical, spiritual and social welfare.

Make the universe perfect.

Yajur Veda, XII. 54

This Principle gives to the members of the Arya Samaj a meaningful insight into the primary purpose of the organisation. The purpose is to promote the welfare of the society—the welfare of the whole world—the uplift of the whole humanity. Swamiji has deep and abiding faith in the Fatherhood of God and the Brotherhood of man. All men are fundamentally equal. There are no inherent distinctions among them. The distinctions of caste, sex, social and religious status are, according to the Arya Samaj, wrong and false as they have no sanction from the Vedas. The Arya Samaj not only did not recognise any such distinction but carried on a relentless war against the Hindu orthodoxy with a view to uprooting them. For the Arya Samajists, all men and women are the children of God, the members of universal brotherhood. The ties of humanitarianism and love should bind all individuals, may be that they reside at different places in one country or different countries. It is, therefore, un-God like, un-Vedic, irreligious to ban crossing a sea (which had been very strong and unrelenting in the nineteenth century), to perpetuate caste-distinctions on the basis of birth, to reduce a whole section of the society to the ridiculous position of untouchability, to treat women on inferior plane and to heap many social, religious and economic disabilities on them, and to divide man and woman,

This principle shows that the Arya Samaj was basically a humanitarian, broadly conceived brotherhood and equality based social movement which preached love for all and hatred for none. The rationale of the Arya Samaj is to do good to the society—to mankind. How is this good to the society to be done? The Arya Samaj has spelled out principally three spheres of doing good to the society, viz. the physical welfare, the spiritual welfare and the social welfare.

The prevalent contemporary belief eulogised by saints and saint-poets was that the human body is a cage which imprisons the Soul, and the greater the neglect of the body, the more rigor and torture it is put to, the quicker would be the end of the bondage for the soul and more freedom will be for the Soul. Penance, fasting, neglect of or indifference to the needs of the body and a veritable punishment to the body through all possible means and ways were considered acts of supreme religiousness. To this the Arya Samaj reacted and opposed strongly. "Our physical body is the vehicle of the spirit. It is its instrument, the very basis of its worldly and other-worldly activities. If that is deranged, the average spirit will not be able to live or work."<sup>18</sup> Swami Dayanand always maintained that the physical welfare of the body should be properly attended to. He himself used to take regular physical exercises and possessed a strong and virile body. He preached that the first duty of man was to become physically strong and fearless in spirit.

"Dayanand's chief teaching, the teaching on which he laid great stress in his lectures and discourses to all.....was that the first duty of man was to become physically strong. Without physical vigour, nothing can be achieved. Without physical strength, life is mere existence, miserable and pitiable existence. Every man and woman has duties to perform, duties to himself and duties to others. These duties can be performed only when one is physically strong. Physical strength and vigour are the basis on which alone man can build a useful life.....Physical strength and welfare take precedence even over learning."<sup>19</sup>

Swami Dayanand also valued very highly the spiritual wel-



welfare of the individuals, which would reflect on and feed into the spiritual welfare of the society. The spiritual welfare relates to the welfare of the soul. Every living being is a soul. It is eternal and has a distinct entity. It accounts for the intellectual activity of the man. It unifies and tabulates all experiences. The storing and tabulation of impressions is a spiritual process. One of the natural equipments of the soul is that it may rise if it works for its own uplift, or it may fall if it yields to the impulses that degrade it. As Chamupati says, heaven and hell are of the soul's own making. The highest state of the soul is that of salvation. The soul may detach itself from body. This happens in the practice of the *yoga*. This state of supreme bliss can be achieved by "practising supreme morality and leaving one's self in the matter of reward or result entirely in the hands of the Providence. "Evil thought, evil speech and evil deed become at that stage an impossibility. Only good is done automatically as a result of habit doggedly persisted in."<sup>20</sup> This is spiritual welfare. The striving of the Arya Samaj is to carry its followers to such a high state of development where spiritual welfare of individuals would result in the welfare of the society. Love will be a centrifugal force. Exploitation will not occur. Tyranny will not result. Prejudices will cease. Equity will be conducive to spiritual advancement of the individuals as well as of the society. Caste oppressions or perverse patriotism will not last. Such a development would lead to spiritual welfare of individuals and the society singly and in unison.

The Arya Samaj always gave top-most priority in its programme to the social welfare of the people.

Swami Dayanand Saraswati, in his 'Satyarth Prakash', defined salvation as the freedom desired by the soul from pain or misery. He has further elaborated means of salvation which could as well serve as means of spiritual welfare of the individuals and of the society.

"The means of salvation are : the obedience of God's commandments; freedom from irreligion (vice), ignorance, bad company, evil thoughts or associations, and improper sensuousness or indulgence in wicked pleasures; veracity, beneficence, knowledge, impartial

justice, devotion to the cause of virtue or religion, remembering God, praying to Him, meditating on Him or introspection, all in the manner above indicated; acquiring knowledge, teaching, honest profession, the advancement of knowledge, the adoption of righteous means in affairs, doing everything with impartiality, equity and righteousness.”<sup>21</sup>

The areas of social reform and welfare have been described earlier. The social welfare would result from such activities and programmes as well as from the spiritual welfare conceived in the above mentioned perspectives.

### *The Seventh Principle*

Let thy dealings with all be regulated by love and justice, in accordance with the dictates of *Dharma*.

Make me beloved of the Brahmins.

Make me beloved of the Kshatriyas,

Beloved of all that see,

Of the Shudra and of the Vaishya.

Atharva Veda, XIX, 61.1

The Principle Six emphasised the fact that the concern of a follower of the Arya Samaj should be to promote the welfare of the society—of the world. An ideal and action based programme geared to such a goal makes it necessary that the attitude of the Arya Samajists to the fellow members of the society and the world community be filled with and governed by deep love, sympathy, considerations, a sense of justice and fellow-feeling. The Arya Samajists should develop a broad cosmopolitan outlook and attitude. There is no room for distinction or discrimination on any consideration whatsoever. The cementing bond should be that of love, sympathy, service and justice. One should love one self. But the attitude of love should be seasoned with propriety, “Not absolute love, but love with an eye to propriety amidst the existing conditions, is the Arya Samajic motto.” Love, wedded to the propriety should conform to the injunctions of the *Dharma* or the teachings of the Vedas.<sup>21</sup> A sense of justice should always prevail.

This Principle also brings out the fundamental principles of good and fruitful social conduct, viz., love, fair play or justice

and equity. Every individual and section of the society should do the functions assigned to it. These social functions are not assigned by birth but by profession or vocation.

Love and justice should govern family relationship internally and relationships between different families. In the professional or economic life, the tie of love and justice should sustain. The society should be fair, just and considerate to individuals producing wealth keeping to the norm of propriety, and universal good and the recognition of the rightful claims of all should constitute the essence of the functioning of all individuals.

It is this and subsequent Principles that have won great admirations of all belonging to diverse fields of religion, political thinking, literary, social reform, government officers, great Indians and eminent leaders of public thought from abroad.

### *The Eighth Principle*

One should promote *Vidya* and dispel *Avidya*  
 Imparting knowledge to the ignorant,  
 Light to the benighted,  
 Rise, ye, mortals, like upto the dawn.

Yajur Veda, XXIX. 27

Swami Dayanand Saraswati, in his 'Satyarth Prakash', said that "the chief duty of the father, preceptor and kinsmen is to adorn the offspring with the ornaments of best education, the sense of duties and the attainment of good qualities, morality and nature. The soul of man can never be adorned with the ornaments made of gold, silver, rubies, pearls, corals and other gems. For, the decoration of the person with ornaments begets the vanity of the body and fondness for sensuous pleasures, and is attended with the fear of thieves and other pests, nay, with the possibility of death. Blessed are the men and women whose mind is engaged in the pursuit of knowledge."<sup>23</sup>

The Arya Samaj always stood for the dissemination of knowledge and removal of ignorance. Knowledge for it was a light and ignorance darkness. The individual is to be led from darkness to light by spreading *vidya*. Swami Dayanand laid greatest possible emphasis on the study, reading and hear-



ing of the Vedas. as they themselves were the source of all true knowledge. He therefore, advocated that all have a right to study the Vedas and in order that all have an easy access to the Vedas, he translated the original Vedas in the Hindi language, a language understood by a large bulk of the masses. He welcomed the study of the sciences and based his theism according to vedic tenets on science<sup>24</sup>. He declared that the Vedic seers were not merely the spiritual leaders; they were the discoverers of many scientific thoughts which became the foundation bricks of human knowledge which developed through the ages.<sup>25</sup>

Swami Dayanand Saraswati quoted a hymn from the Yajur Veda (No. XL, 14) which states : "he who realises knowledge overcomes death by performing works and obtains salvation by attaining true knowledge." He further explained knowledge and distinguished it from ignorance thus :

"Knowledge is that which gives us the correct and true idea of a thing. Ignorance is that which does not give us the right notion of an object, but, on the contrary, gives us quite a different idea of a thing from what it naturally is. Works and devotion are also called ignorance, because they do not constitute knowledge proper."<sup>26</sup>

The Arya Samaj always stood for the spread of knowledge as it would dispel ignorance. Swami Dayanand advocated compulsory education for all as that would enable the growing generation to acquire knowledge and be in a position of dispelling ignorance. The Arya Samaj established a network of institutions to inculcate the true Vedic religion and to impart true knowledge, both spiritual and temporal, embodied in the Vedas. In these institutions worked a number of menteachers who were the makers of men.

The Principle, thus enjoins on the followers of the Arya Samaj to dispel ignorance and to diffuse knowledge. For the purpose of the present study, this principle is of direct and particular significance. This shows that the Arya Samaj is not only a religious movement and a social movement, but also an educational movement. The Arya Samajists have commitment to support and spread education. Educational diffusion work

cannot be incidental or by-product off-shoot of the religious and social work as it was and is the case with many socio-religious movements—it is the direct, deliberate and one of the fundamental responsibilities of the Arya Samaj from which there is no escape or no slackening of intentions and efforts. It is through education that the growing young can imbibe the heritage and it is with the help of education that it can make its own contribution to enrich it. The diffusion of knowledge is, thus made obligatory for the Arya Samaj. Swami Dayanand Saraswati held that school education should be compulsorily enforced. There should be perfect educational opportunity for the Sexes as well as for the high and the low in the religious, social and economic spheres.

“After the death of Swami Dayanand the Arya Samaj took educational work in right earnest. This work has always been the main plank in Arya Samajic activity, and has now assumed quite respectable proportions..... This principle aims at providing one of the essential means for the attainment of human welfare which is laid down as the main objective of the Arya Samaj in the Sixth Principle.”<sup>17</sup>

### *The Ninth Principle*

One should not be content with one's own welfare alone, but should look for one's own welfare in the welfare of all.

For him to whom all beings are as his own self—

The enlightened one

Where is passion ? Where sorrow ?

For him who has seen the one in many.

Yajur Veda. XL. 7.

This Principle takes the Arya Samaj to a further higher plane of thinking and human efforts. Its social basis is further strengthened. The achievement of good of individuals should be the goal of all movements and organisations. The Arya Samaj has shown how the individual good can be achieved by practising and internalising the spirit of its different Principles. But the achievement of the society is in no way a less important goal. In this Principle, the Arya Samaj takes a highly admirable and useful position, looking to the depraved state or condition in to which

the Hindu society had fallen in the nineteenth century, that the individual good and social good are not two irreconcilable objects and the good of the society can be achieved at the same time of the good of the individual. A highly noble principle is set forth that one should not be content with one's own welfare alone, but should look for one's own welfare in the welfare of all.

According to this Principle, "No one ought to remain satisfied with his own welfare. The welfare of the individual should be regarded as lying in the welfare of all". This Principle enriches further the social dimension of the Arya Samaj. It points out to the intimate relation existing between a society and its constituent members. The relationship is almost organic. The good of the individual is no doubt important, but it should not be either isolated from the good of the society of which the individual is a constituent, or at the best should not be in conflict with the collective good. The individual good is to be striven for by ensuring the good of the society as a whole. According to this Principle, there is no such good thing as individual good isolated or distinct from the good of the whole society. The good of the whole society and the individual is to be identified with the larger good of the entire society. This Principle reflects the spirit of Vedic socialism Individualism cannot and should not be allowed to run wild endangering thereby its own interest and that of the society. The Arya Samaj, therefore, does not believe that the individual is all in all and the society the means and that the claims of the individual alone ought to prevail, nor does it believe that individual is a mere means to the continuation and enrichment of the society. Both these views are not satisfying to the Arya Samaj. "Man is essentially a social being..... Society is not an organism; it is an organisation—not a finished product, but something in process. The individuals who compose society co-operate for a conscious purpose. This co-operation implies that each of them surrenders his personal preference for the good of the whole."<sup>28</sup>

This great socialistic Principle follows Swami Dayanand's own preaching. He firmly believed that it is highly essential that the social sense in human beings is developed through deliberate efforts and the area of the operation of men's altruistic activities is expanded and enriched. Swamiji laid down an important rule for the guidance of individuals.



"A person should not remain satisfied with his own advancement, but should seek his good in the good of the others."<sup>29</sup>

It means that an organic relationship should exist between individuals and the society. In human body, each limb is an organic part. The individual limbs ensure the good of the entire human body and the body is always concerned with the health and proper functioning of each organ. More or less the same relationship should persist between individuals and society. Individuals should perform their duties in such a way that their good or welfare is achieved at the same time through the good or the welfare of the society. Individuals are not justified in insisting on their exclusive rights and the society too is not justified in ignoring or belittling the good of individuals. The highest form of socialism is that which safeguards the good of the society as well as of the individual and the individuals achieving their self-realisation through the self-realisation of the society.

### *The Tenth Principle*

One should regard one's self under restriction to follow the altruistic rulings of society, while in following rules of individual welfare all should be free.

Social discipline is not individual discipline;

Individual discipline is not social.

Atharva Veda, IV. 3. 7

This Principle is a further elucidation of the Ninth Principle. The welfare of individuals and the welfare of the society are both important and human efforts should always be directed to achieve both the good of the individual and the society. But a conflict may arise between the claims of the both. What should be the guidelines in that event? The Tenth Principle provides that guideline. It lays down that in all matters that concern the welfare of individuals exclusively the considerations should weigh the scale in favour of the individuals, but when the welfare of the whole society is involved, the deciding factor or the ultimate

determinant should be the welfare of the society. Swami Dayanand had himself preached :

"All persons should submit themselves to control in observing social laws meant for the welfare of all people, but they should be free to follow the rules of personal welfare."<sup>30</sup>

The last Principle carries the clarification of the innate relationship existing between the individual and the society further. It states that "in matters which affect the well being of all, the individual should subordinate his personal likings; in matters that affect him alone, he is to enjoy freedom of action." The Principle allows all freedom to the individual in all matters that affect his or her personal good alone; but in whatever that affects others—the society, his or her freedom is to be curtailed to the extent that the consideration of the good of others—the benefits that accrue to the society should receive precedence and priority. The public utility and the good to the society should receive the first considerations. Thus are freedom of the individual and the discipline of the individual to be harmonised and blended to the welfare of the society.

Such are the Ten Fundamental Principles of the Arya Samaj. The Principles embody the conceptual model or the frame-work for the conduct and behaviour of its followers. They reflect the broad catholic spirit in which the Arya Samaj as a reformist and renaissance movement was conceived. The Principles are rational and do not cling to any blind faith. They seek to satisfy the spirituality in the individual. The good of the individual is kept in view, but it is rational good, resting on high domestic, professional and civic principles. The individual develops in harmony with the growth and the development of the society. The Principles foretell the lofty principles of socialism. of Vedic Conception The Arya Samaj seeks to build up a socialistic pattern of society in which the material and spiritual interests of the individual are sufficiently safeguarded and which is based on the glorious teaching of the Vedas.

From the Ten Principles a very happy image of the Arya Samaj emerges.

The Hindu Society—nay even the Indian society consisting of the followers of Hinduism, Christianity, Sikhism, Jainism,

Islam, etc.—was steeped in sectarianism, ignorance and superstition, torn asunder by extreme individualism, fanaticism, selfishness and prejudice, almost lost to the eternal truths taught by pure religion, oblivious of the great cultural glory of the ancient days. The Arya Samaj identified the prime cause of this degradation and rampant misery to the complete ignorance of the people about the eternal truths taught in the Vedas. It is these truths which govern the humanity. If they are properly understood and practised by the individuals and the society, mankind will be elevated and peace and prosperity would go to the people and the society. The teaching of the Vedas in the form of their pristine purity is the best way to redeem people and check the fast degradation that is taking place in the Indian society.

The Arya Samaj stemmed the further reinforcement of the turbulent tide of the rejection of Hinduism by the Western educated Indians who wrongly believed that the practices like idolatry, class privilege, caste system, evil customs and practices like the child marriage, ban on widow remarriage, enforced widowhood, untouchability, subjecting women to the state of inferiority and inequality were sanctioned by the Hindu scriptures. The Arya Samaj showed that these evil customs and practices have no religious sanction, and Hinduism, as it emerged from the teachings of the Vedas, is of pristine purity—it is something of which Indians should feel justly proud as their precious cultural heritage.

The Arya Samaj stood for love of truth and absolute rejection of untruth. The truths that it began to teach have as their source the Vedic teachings. Swami Dayanand's own life was an embodiment of truth, the vindication of truth and the triumph of truth. Truth and knowledge are related. Dissemination of truth widely and rejection of falsehood wherever it is found firmly are greatly facilitated by the wide spread of true knowledge. Truth and knowledge should be easily accessible to all those who desire them. The caste by birth, the economic status, the sex, the language and such other factors should not be allowed to work as obstacles to the pursuit of truth and knowledge. The protection should be given to all the weaker sections of the society and their right to education should be fully recognised and provided for. The Arya Samaj, thus, stood for religious, social and



educational equality of opportunity for all, especially for those who were denied it for centuries on the basis of ill-conceived or wrongly understood religion.

Love of mankind was the moving spirit of the Arya Samaj. People should be loved and sympathised and all possible efforts should be made, without any tinge of hostility, exasperation or acrimony, to free them from social, religious and educational shackles. The Arya Samajist has a heart full of pity and compassion for the erring mankind. He has patience, courage of conviction, indomitable will for action and social spirit for human welfare.

Jadunath Sarkar, the noted Indian historian, evaluated the Arya Samaj thus : "Dayanand has established the absolute equality of the brethren. Hence, wherever the Arya Samaj is a reality, there has been a marvellous elevation of the masses. It is essentially a democratic religion; its work is the fruit of middle class and lower middle class guidance and the hearty cooperation of all ranks".<sup>31</sup> The Arya Samaj recognised that personal devotion and piety were not enough, but that by way of service to the humanity true devotion was rendered to God. The Arya Samaj, thus, reaffirmed the social democratic dimension of religion and worship to God. The Arya Samaj strove hard to throw open all the benefits of education inspired with Vedic lustre to all without distinction of caste, colour, creed or sex.

The Arya Samaj sought to harmonise Hinduism with modern knowledge. Swami Dayanand's inner-most heart rebelled against the idea that Hinduism was relegated to a status of unsuitability to modern times. Rajgopalachari said that Dayanand made a noble effort to make "Hinduism a habitable tenement for progressive life, a religion whose culture, tradition and tenets make no compromise with evil, but offer no impediment to human progress.....It aimed at being rigorously consistent with science that is Truth. Hinduism is Science itself in the highest and truest sense."<sup>32</sup>

The Arya Samaj also gave glimpses of what true socialism should be. It strove to achieve the good of the individuals in several fields. But it always maintained that the good and welfare of the society should in no eventuality be overlooked or sacrificed to achieve the good of the individuals. It gave the excellent socialistic slogan that the individual attains his

best welfare through achieving the welfare of the whole society. The Samaj, thus really, sought to build up a socialistic pattern of society in which the individual good and social good are fully harmonised.

The Arya Samaj has the great potentiality to lift the whole mass of people, the entire province. Rameshwari Nehru said in 1933.

"There is a distinct difference between the Punjab and other provinces, and that difference is brought about by the sustained work of the Arya Samaj workers. There is less orthodoxy, less untouchability, less rigidity of caste here, no purdah system, greater freedom among women and on the whole, a much more reformed social life than in other provinces. The courage and stamina, which is a general characteristic of the Punjabi women, is the direct result of their Master's teachings."<sup>33</sup>

In short, the healthy influence has permeated the life blood of the Punjab. Such is the great potentiality of the Arya Samaj as demonstrated by Punjab.

Such is the emergent concept of the Arya Samaj in the concluding years of the nineteenth century. It set up an ideal of unifying the country nationally, socially and religiously. It strengthened Hinduism and gave a set-back to the efforts of the Christian Missionaries and fanatic Maulvies to convert the Hindus to Christianity and Islam respectively. Not only that, it laid open the doors for reclaiming the converts by their reconversion to Hinduism. It kindled and strengthened the spirit of nationalism and prepared a ground for the movements of the Swadeshi and the Swarajya. It lighted the lamp for compulsory education and mass education. It mobilised forces for the amelioration of the religious, social, educational and economic conditions of the masses. Mahadev Govind Ranade, the eminent scholar and patriot, evaluated the object and the work of Swami Dayanand thus:

"To renovate, to purify, and also to perfect the whole man by liberating his intellect, elevating his standard of duty, and developing to the full all his powers..... With a liberated manhood, with a buoyant hope, with

a faith that never shirks duty, with a sense of justice that deals fairly by all, with unclouded intellect and powers fully cultivated, and lastly, with a love that overleaps all bounds, renovated India will take her proper place among the nations of the world."<sup>34</sup>

The Arya Samaj has thus not only provided a basic frame work for building up a renaissant India, but supplied many strong ideological and programming bricks to erect the concrete edifice.

### 3.3 CONFLICTS WITH THE CONTEMPORARY SOCIO-RELIGIOUS MOVEMENTS

When Swami Dayanand Saraswati began his campaign for social revival and cultural renaissance in the second half of the nineteenth century (to be precise in 1864), there had been other socio-religious movements in operation in the country. These movements were the Brahmo-Samaj movement begun by Raja Ram Mohan Roy (1772-1833), and subsequently spear-headed by Keshab Chandra Sen and Devendra Nath Tagore. In Bombay and Ahmedabad, this movement had taken slightly a different turn and it was called the Prarthana Samaj. There was the Theosophical Movement initiated by Madam Blavatsky.

Naturally, the Arya Samaj clashed with these movements, as its stand on some of the fundamental religious issues differed materially from the stands of these movements. The Arya Samaj also clashed with Christian Missions and propagandists of Islam. It would be interesting to study briefly the points of conflicts with these socio-religious movements that had implications for educational reconstruction with the Arya Samaj sought to bring about, and actually attempted in right earnest.

#### *The Brahmo Samaj*

It was established in Bengal by Raja Rami Mohan Roy in 1828, five years before his death in Bristol (U. K.) The Brahmo-Samaj movement was a reformist and renaissant movement which was an outcome of the intellectual awakening created by the Western Education. It initiated national awakening and it brought about liberalism in religion and social functioning.



Desai identifies this movement with the beginning of Indian nationalism and describes Raja Ram Mohan Roy as the Father of Indian Nationalism.<sup>35</sup> Buch said, "He tried to interpret and assimilate into himself the highest elements of Islam, Christianity, and modern Rationalism or Humanism, and transformed them into a single creed which he found in the ancient Upanishadic philosophy of his own community."<sup>36</sup> Hampton also ascribes the development of his religious thoughts to the "influence of Mohammedanism and philosophical deism."<sup>37</sup> Hampton further concluded using a quotation from Raja Ram Mohan Roy's own writings that "his study of the Bible had led him to believe that the fundamental doctrines of Christianity were not only very similar to those set forth in the Vedas and Upanishads but were more conducive to moral principles and better adapted for the use of rational beings than others which have come to my knowledge."<sup>38</sup>

Many of Raja Ram Mohan Roy's views guided and shaped the Brahmo Samaj's movement. He regarded the 'Sati custom as atrocious and it was largely through his influence that the Sati system was abolished by Lord William Bentinck in 1829. He also crusaded against child marriage and ban on widow remarriage. He was also convinced that Hinduism had degenerated from its pristine purity of the ancient times. He firmly held that the ignorance is the root cause of bigotry, idolatry and superstitions. He had come to the conclusion that majority of Hindus had little or no knowledge of the essential truths of their own religion. He launched a vigorous offensive against the caste system branding it as undemocratic, inhuman and antinational.<sup>39</sup> He believed in only one true living God. He had more leaning towards Christianity, though he did not believe in the doctrine of the Trinity as mere polytheism. In all these aspects, the Arya Samaj was mostly in agreement. The Arya Samaj too fought against these social and religious evils tooth and nail.

After Raja Ram Mohan Roy, the leadership of the Brahmo Samaj passed into the hands of Devendra Nath Tagore (1817-1905). Some of the main doctrines of the Brahmo Samaj under the leadership of Devendra Nath Tagore<sup>39</sup> were as under :

- (1) The Vedas were no longer considered to be divine or the words of God;

- (2) The historical values of truths contained in them were recognised;
- (3) They believe that the fundamental doctrines of their religion are the basis of every religion followed by man;
- (4) They believe in the existence of one Supreme God, a God endowed with a distinct personality, moral attributes equal to His nature, and intelligence befitting the Governor of the Universe, and worship of Him—Him alone. They do not believe in His incarnation;
- (5) They believe in the immortality and progressive State of the Soul;
- (6) They believe that repentance is the only way to atonement and salvation;
- (7) They pray for spiritual welfare, and believe in the efficacy of such prayers;
- (8) They avow that love towards Him, and performance of the work He loves, constitutes His worship;
- (9) They do not perform any rites or ceremonies; and
- (10) There is no distinction of caste among the Brahmos.

The Brahmo Samaj later on came under the leadership of Keshab Chander Sen (1838-1884). It became a new Brahmo Samaj. It was thrown open to men of all countries and all religions. It emphasised the unity of all religions. It came under the influence of Christianity.

There were some prominent areas of disagreement and conflict between the old Brahmo Samaj of Raja Ram Mohan Roy, the Reformed Brahmo Samaj of Devendra Nath Tagore and the New Brahmo Samaj of Keshab Chandra Sen. Under him, the Brahmo Samaj was more and more adapted to the doctrine of pure Christianity.<sup>40</sup>

First and foremost point of conflict between the two movements was their basic stand and approach to the problem of rescuing the Hindu Society from its most degenerated condition. The Arya Samaj's mission was to uplift the country, the rescue of the sacred books, the removal of sectarianism and the propagation of the Vedic religion. The Arya Samaj based its movement for social revival and religious reformation on the revival of the supreme position—authority of the Vedas and large scale dissemination and practice of the Vedic teachings as revealed knowledge. The Brahmo Samaj was basically opposed to bring-

ing in the Vedas at all in the reformation programme.

"The Brahmos did not agree with him in assigning to the Vedas the exalted position he wanted and Swami Dayanand would not agree to attach any importance to the Christian teachings which the Brahmos held dear."<sup>41</sup>

Secondly, the Brahmo Samaj was nourished and fed mainly by European learning in India and had therefore a greater leaning towards Western knowledge and institutions and tools of Western civilisation, whereas the Arya Samaj was a movement purely inspired and fed by the high ideals, learning and civilisation of the Vedic period of the ancient India. Whereas the Brahmo Samaj favoured European learning through the English language, the Arya Samaj held dear the ancient Vedic culture and learning through Sanskrit and Indian regional languages. In fact, Raja Ram Mohan Roy was in the forefront for the spread of English education. He and his Brahmo Samaj believed that the changing social and political conditions made it imperative that India should emerge from her cultural isolation and come into closer contact with Western thought and civilisation.<sup>42</sup> The Arya Samaj was also for breaking cultural isolation and it valued contact with Western thought and civilisation, but it regarded the Vedic learning and teachings as a source of truth and all true knowledge and study, reading and meditation of the Vedas as the primary condition for effecting cultural renaissance.

Thirdly, while both the movements held high the accumulated treasure in Sanskrit, the Brahmo Samaj felt that higher Sanskrit learning having been long confined to the privileged priestly class of the Brahmins, it had ceased to have any direct bearing on modern problems and that it was an unsuitable weapon to bring light and learning to the masses. This position is not accepted by the Arya Samaj. The Vedic teachings contain truths and therefore they have a relevance now as at any period in the development of Indian civilisation. The eternal truth of the Vedas can be disseminated to the masses through the language they speak from the birth. The spread of the Vedic truths and knowledge would result in truer patriotism and feeling of pride in one's own culture in all sections of the classes and masses.

Fourthly, the diffidence of the Brahmo Samaj in the Vedas and the ancient Indian culture could not easily be explained.



Many of the leaders were great Sanskrit scholars and were well acquainted with ancient scriptures and other literature. They did not at all reject Hinduism. It may be they did not study the Vedas in original with undivided faith; may be they were not fired with the imagination and insight of the ancient Rishis as was the case with Swami Dayanand Saraswati. Most of them did not go much beyond the study of the Upanishads. As against this, Swami Dayanand and his leading followers studied the Vedas in original in their pure pristine form. They had a fire in them which was perhaps not there among the Brahmo Samajists. They could develop an insight into the Vedic literature. They saw the light embodied in the Vedas as the ancient Rishis did. The difference between the two was in their approach, in their faith, in their objectives and in their mission.

Fifthly, the Brahmo Samaj had leaned heavily on Christian teachings. Swami Dayanand had refuted on more than one occasion the basic claims of Christianity.

Sixthly, whereas the Brahmo Samaj did not endeavour to reduce the feeling of inferiority rampant among the educated Indians of the nineteenth century in matters of culture, religion and learning, and did not prevent the conversion of the Hindus to Christianity or Islam, the Arya Samaj valiantly worked to achieve both.

The Brahmo Samaj movement had a restricted spread. It was largely confined to the English educated class. It was largely in Bengal, though in other provinces also it had some followers. Against this, the Arya Samaj movement had a larger spread. The classes as well as masses have been attracted to it. Its main strong-hold is, of course, Punjab, but it has been quite prominent in other provinces—States and even outside India in some countries in Asia, Africa Europe and America.

Many other points of dis-similarity can be cited. But the major point of difference was the functioning of the two Samajas. "The Brahmo Samaj Society met every Saturday from seven to nine in the evening. The service was conducted first in Sanskrit. Passages from the scriptures were read out. This was followed by a sermon in Bengali. And lastly came the singing of the hymns."<sup>43</sup> Thus, the Brahmo Samaj was more in worship hall, in singing of hymns, in sermons blending primitive Brahmanism, Christian influences and humanistic rationalism, In fairness to the Brahmo

Samaj, it must be conceded that the Brahmo Samaj wanted to revive the glorious past of India, but it did want to absorb the Western learning and civilisation without dissipating India's cultural identity. "Raja Ram Mohan Roy led the way from the orientalist, into, but through the Western culture towards the civilisation which is neither Western nor Eastern"<sup>44</sup>, but something vastly different from the two. The Arya Samaj does not accept that it is "vastly larger and nobler than the both."<sup>45</sup> The Arya Samaj too had its worship, lectures, but it was more a movement in the field, more given to activities and programmes, more devoted to social service, educational institutions, philanthropic work, upsurge of nationalism and patriotism and even to the field of economic betterment of the people.

Vyas's observations on the comparative role of the Brahmo Samaj, the Ram Krishna Mission Movement and the Arya Samaj Movement are worth noting :

"The Brahmo Samaj was not successful in decreasing the influence of Western culture or religion. It was only an intellectual protest against the dogmas, superstitions, and irregularities of religion. This leads us to the conclusion that the Brahmo Samaj was a mere group of intelligentsia. It made no persistent efforts at reforming Hinduism. The first persistent efforts at doing this and at pointing out the imperfections of Western culture and civilisation came from Ramkrishnan Paramhansa. He halted the incoming tide of Western culture. Vivekanand carried his banner forward and preached the superiority of Eastern spirituality over Western materialism. But it was Dayanand who saw the need for a real national religion, which would unify alldiverging forces."<sup>46</sup>

Hans Kohn has beautifully epitomised the respective contributions of the two prominent socio-religious movements in the country in the nineteenth century. "Both were children of the one and the same revolution which destroyed the medieval India ruled by Brahmins and created modern India. But it was the Arya Samaj which, by reawakening the India of the past, did most to pave the way for the India of the twentieth century."<sup>47</sup>

### *Other Developments from the Brahmo Samaj*

There were some new developments from the Brahmo Samaj. A Section of the Brahmo separated from the original Samaj. A new Sadharan Brahmo Samaj was started. At Bombay, and subsequently in Ahmedabad, the Prarthana Samaj was founded in 1867. Both these Samajes had a programme of religious and social reforms. But fundamentally, they were on the same lines as those of Brahmo Samaj. Therefore, the Arya Samaj had almost the same areas of agreement and conflict with them as it had with the Brahmo Samaj. The new Sadharan Brahmo Samaj tended towards socio-political programmes more than towards religious reforms. It was eventually merged in the Indian National Congress.

### *The Theosophical Movement*

Next to the Brahmo Samaj, if there was any other religious movement with which the Arya Samaj came into direct clash, it was the Theosophical Movement which began in India by Henry Stell Olcot and Madam Blavatsky in 1879. In 1882, the headquarters of the Theosophical Society were set up at Adyar near Madras. This movement was set into motion by two non-Indians who were great admirers of Hinduism. This movement had also some prominent areas of agreement with the Arya Samaj. For instance, like the Arya Samaj, it stood for universal brotherhood of men; it recognised no distinctions of caste, creed, race or sex; it recognised the doctrine of transmigration of soul; it subscribed to the spiritual philosophy of the ancient Hinduism; it taught the unity of God-head corresponding to the Vedantic conception of the absolute; it believed in the development of spiritual powers of man through meditation, thought control, love and service; the establishment of institutions for national education; it campaigned for the abolition of distinctions of castes; it tried its best to better the conditions of the depressed classes; it recognised the need for moral and religious education.

But then there were some major points of conflict with the Arya Samaj. Swami Dayanand Saraswati had begun to entertain suspicion that Colonel Olcot and Madam Blasvatsky were disbelievers in God and were believers in some mere *force*; they never studied in any and every *Dharma* whatsoever; the principles in which the Arya Samaj believed deeply and which



were practised by the followers; the Theosophist leaders seemed to believe evil spirits, demons and fiends.

The Theosophical Movement, however, took a better turn under Mrs. Annie Besant after the death of Colonel Olcott in 1907. The Theosophical Movement encouraged a comparative study of all religions. It considered ancient Hinduism as the most profoundly spiritual religion of the world, though it recognised the equality of all religions. She wrote in India, "The needs of India are, among others, the development of a national spirit, an education founded on Indian ideals and enriched, not dominated by the thought and culture of the West."<sup>48</sup>

The Arya Samaj, however, grew as a movement, separately of and unaffected by the Theosophical Movement. The latter did not become a live force at all like the Arya Samaj. It should be noted here that the Arya Samaj came into conflict with the Christian Missions and the Maulvies of Islam. Swami Dayanand had not spared both the religions and exposed mercilessly their number of evils and areas of irrationality. It developed a kind of a militant approach in regard to both of them. But that might be not its true nature, but a part of its strategy to prevent further conversions of Hindus to the fold of Christianity and Islam.

### **3.4 EDUCATIONAL IMPLICATIONS OF THE PRINCIPLES OF THE ARYA SAMAJ**

The Ten Principles of the Arya Samaj being of so fundamental nature and as they occupy the position of the Ten Commandments to guide the activities and programmes of the organisation as well as to direct and shape the conduct and behaviours of its followers, they were examined in great details and the points of their agreement and conflicts with other socio-religious revival and renaissance movements of the nineteenth century were dealt with. In a study as the present one, these discussions have significance and relevance, because ultimately the work of the Arya Samaj in the field of education is to be interpreted and evaluated on their bases. The Principles are, in a way, theoretical reference frame of the educational contributions of the Samaj.

By way of preliminary brief review of the plan of the ex-

position of the educational thought, objectives, programmes and policy of the Arya Samaj based on its Ten Principles, it may be said that the Samaj has developed a fresh and refreshing conception of education in contrast to the Western concept and practice of education introduced by Lord Macaulay's Minute (1835) and Wood's Despatch (1854).

It would be possible to formulate a theory of knowledge which can be termed as Indian and to bring out the main dimensions of its educational philosophy.

The Arya Samaj, in consonance with its Ten Principles, developed different goals of education. Their focus was on the cultural reclamation of the Indians who were being fast anglicised and westernised and were losing their own cultural moorings. In order to attain the nationalist goals, the Arya Samaj turned to the development of educational institutions based on the ancient pattern of the Gurukuls. There were two major weaknesses in the educational programmes of curriculum of the British system. They leaned more on materialism and the development of narrow individualism. The Arya Samaj tried to bring about spiritualism, value-oriented character, and develop the social side of the rising generation through effecting new departures in curriculum. The Arya Samaj brought in new subjects of school and college learning and made teachings of spiritual and moral values an important item of curriculum. It initiated some major departures in learning and teaching from the British models.

The Western type of education in India had given rise to a number of major defects. The Indian society had begun to be split up into two isolated divisions of classes and masses and the social and emotional integration was lost. The masses were the most neglected, exploited and uneducated. Among the masses, the condition of the depressed classes was the most miserable. Very little was being done to free the masses from the suffocating grip of superstitions, evil customs and practices. The health of the people, their physical education and virility were neglected. Women had no equality of educational opportunity. Compulsory education was opposed by the alien Government. There was a great urgency to turn the educational efforts in the neglected fields of religious education, character building, curriculum reorientation, teaching and learning process, com-

pulsory education, equality of educational opportunity among the backward classes and the untouchables and among women, and so on. The Ten Principles of the Arya Samaj gave them a basis of the reconstruction of education. The Arya Samaj kindled a new flame of Indian nationalism. A national system of education began to emerge. The Ten Principles here also provided a base. Thus, the Principles have rich educational implications. The subsequent sections of the present thesis will be organised using the Ten Principles as a guiding and reference frame.

### 3.5 CONCLUSION

#### *The Rapid Spread of the Arya Samaj*

The tenets and the teachings of the Arya Samaj proved to be quite popular. The Arya Samaj Movement began to grow fast after 1875. It took the country by storm. It was a firm and determined movement. Its mission was patriotic and dedicated. It had to encounter stiffest opposition from the orthodox Hinduism, the Brahmo Samaj, the Theosophical Movement, the Christian Missionaries, the Muslim Maulvies and even from the officials of the British Government in India. Swami Dayanand Saraswati had to, by way of a strategy, develop a kind of a militant approach though it was not in opposition to any particular religion or was not an anti-British political movement.

In Swamiji's own life-time, the Arya Samaj had come into existence at several prominent places in the Punjab, U.P., Rajputana, and in some other parts of the country. After Swamiji's death in 1883, the path blazed by him began to widen. A network of Arya Samaj began to be established in almost all British provinces and in several Indian States.

It is not difficult to understand the causes of the great popularity of the Arya Samaj Movement. It was welcomed by the English educated and the patriotic Indians who felt gratified to know that Hinduism had in fact a pure and commendable cultural heritage, that the contemporary superstitions, and evil customs and practices have no sanction from the Vedas and the country is not at all culturally depraved. Secondly, the doctrines of the Samaj had rationality which appealed to the educated classes. Thirdly, in the nineteenth century, religion had a strong



hold on the minds of all, educated and uneducated and the Arya Samaj was a theist movement which satisfied a large section of the society. Fourthly, the masses, especially the backward and depressed classes had found in it a strong campaign of their uplift and welfare. Fifthly, it recognised the equality of sexes and so progressive number of women, too, became attracted to it, though the hold of orthodox Hinduism was very strong among uneducated women. Sixthly, it was a social reformation movement which fought against several social evils like caste system, child marriage, forced marriage, dowry system, enforced widowhood, extravagance in the celebration of marriage, and so on. The young generation was particularly drawn to it on that account.

Further, the Arya Samaj as a missionary body was very well organised. It has a firm constitution and neat operation machinery. It was fortunate to have as leaders and members a number of intellectual, deep scholars, honest persons with great character of high moral calibre and fired with genuine social service work. In every prominent place where the Arya Samaj was established, there were dedicated workers with firm and fiery faith in their mission.<sup>49</sup> To cite the case of the Punjab, by way of illustration, there were stalwarts like Swami Shraddhanandji, Mahatma Hansraj, Lala Saidas, Pt. Guru Datt, Pt. Lekh Ram, Lala Mulraj, Lala Devraj, Swami Atmanand, Swami Ishwaranand, Lala Shalingram and so on. Divan Chand Sharma<sup>50</sup> has written short biographies of the Makers of the Arya Samaj.

The member of the Arya Samaj continued to swell in the nineteenth century and even in the first half of the twentieth century. Upadhyaya<sup>51</sup> has developed the following table, drawing the data from the Census Reports of the period 1891 to 1931.

TABLE 2.4  
Showing Expansion of the Arya Samaj (1875-1931)

<i>Members of the Arya Samaj</i>			
<i>Year</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
1881	Not recorded		
1891	22,624	17,328	39,952
1901	52,031	40,388	92,419
1911	137,580	105,865	243,445
1921	259,885	207,693	467,578
1931	457,964	442,269	900,233

If 100 index is given to the registered membership of the Arya Samaj in 1891, viz., 39,952, then the growth in index in subsequent decennial period is 1901:237.9; 1911:608.3; 1921:1170.4; and 1931:2250.41. The figures for years subsequent to 1931 are not available. But it would be safe to infer that during the British period it must have been steadily increasing.

Now this number is reckoned to be about 80 lacs—(Editor)

After the attainment of independence, the Arya Samaj has continued to be a live force. It has consolidated its position and it continues to serve the national cause, though its old fire and missionary militancy of the early period has subsided. And this is natural. National movements are always fed by the prevailing contemporary social, religious and political scene. The Arya Samaj organisations and institutions continue to function and flourish all over the country and even outside the country in Africa, in Asia and even in America where they were established during the early period of growth of the movement in India.

“That the Arya Samaj is a mighty movement very few realise. Even those who are in close contact with it are unaware of its potentialities. But the fact remains that from its very birth, it has been influencing almost every department of human life in India. There is hardly any political, religious or social movement of the country which does not owe its vital inspiration to the Arya Samaj. And yet there are very few who are prepared to acknowledge it. The Arya Samaj is just like the Earth’s gravitation which, though invisible and imperceptible pervades all activities and affects all movements.”<sup>53</sup>

With this background in the conceptual model of the Arya Samaj and its growing profile, the examination of its educational contributions will be taken up in subsequent Chapters.

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## **CHAPTER IV**

### **EDUCATIONAL PHILOSOPHY OF THE ARYA SAMAJ**

"However regressive the cultural revolt of India against Western influence may seem to be, it was justified on a sound basis.....It was an instinctive revolt that few Indians could rationalise intellectually, but it was essential for the psychological health of India whose soul would have been destroyed utterly if Indians had given in without reservation."

—de Reincourt, Amaurj  
"The Soul of India"



# IV

## 4.1 INTRODUCTION

The Arya Samaj has three major dimensions, religious, social and educational, and all the three are, in a way, related or linked up. The three feed into one another and their influences pervade into one another. Their conceptual model or theoretical reference frame was built up in the last Chapter. As this study is related to the educational dimension of the Arya Samaj, from this Chapter onward the discussion will be directed to the implicit and explicit educational facets. The Arya Samaj is credited with developing a system of education which deviated prominently and significantly from the existing British model of education. A system of education does not just develop. It has its own conception of education and its philosophy. The educational philosophy gives a system a form, content as well as the direction. To know an educational system, it is necessary to know its educational philosophy.

The term 'educational philosophy' is very complex and comprehensive. It encompasses a wide field. In this Chapter, the term is applied, and to that end the exposition is made, largely to the Arya Samaj's philosophy, its conception of education and its aims of education, and in a restricted way to the agencies of education, teacher-student relationship, teaching of values, curri-

culum, education for social change and education for nationalism.

As the Arya Samaj is a theist religious organisation, it would be worthwhile to look up briefly to begin with, to the subject matter of its philosophy, as a full discussion on its conceptual model has already been provided in the previous Chapter.

## 4.2 THE CONTENT OF THE PHILOSOPHY OF THE ARYA SAMAJ

Before an attempt is made to weave a fabric of the educational philosophy of the Arya Samaj, it would be worthwhile to discuss briefly the nature and scope of philosophy and in that light to review the philosophy of the Arya Samaj on the basis of its conceptual model set forth in the previous Chapter.

The realm of philosophy basically includes three areas : (a) metaphysics, (b) axiology, and (c) epistemology. Each one of these is dealt with briefly below :

### (a) *Metaphysics*

Metaphysics is the theory of reality. Actually, the more generic term is 'ontology' which deals with the nature of reality, i.e., "what is", while metaphysics, to be precise, deals with the nature of existence, i. e. what it means 'to be'. But these two concepts are sometimes used interchangeably.<sup>1</sup> The metaphysics attempts to grasp the ultimate or essential characteristics of the universe. It tries to yield a unifying description of, and to give a meaning to reality.

The metaphysical views of the Arya Samaj are based on the views of Swami Dayanand in the area. Swamiji's views are interpreted on the basis of his *Satyartha Prakash* and some critical literature that had appeared on his views and tenets, such as Bahadur Mal's study on "*Dayanand : A Study in Hinduism*". (Chapter III.)

Firstly, Swamiji believed that one of the ways of acquiring the knowledge of reality is to make a proper use of the senses and the mind. It is true that the knowledge of reality that one gets through sense perception is of the objective reality the knowledge which science gives and that it does not cover the whole reality. Further, the sense organs sometimes give illusory experiences which are deceptive and unreliable. But then the errors

of illusory sense experiences are to be corrected by rational and reasoned thinking.

Secondly, Swami Dayanand Saraswati held that the whole universe is a manifestation of God. The laws on which the universe and various natural phenomena function are the ways of God Himself. Laws of sciences are not made by man; he only discovered them. The grand designer and supreme architect of the vast and intricate universe is God who has made all laws of science and of the functioning of the universe. Swami Dayanand Saraswati believed that the knowledge of empirical experiences is a very great help in acquiring a fuller knowledge of the Ultimate Reality. The *Vaisesika Darshana*, according to Swamiji, provides a good preliminary study to one who wants to get at the root of the physical manifestations of the universe.

Swamiji believed in three ultimate and irreducible principles of the Universe, viz., matter, souls, and God. Matter or *Prakriti* explains the appearance of physical objects. It is not true that what is perceived by our sense organs encompass as the whole realm of matter. All matter or *Prakriti* is not a direct object of man's cognition.

Swami Dayanand Saraswati differs from Shankaracharya and the Yogacharya School of Buddhism who hold the view that the material world is an illusion. The objects of the world may be of an ephemeral and evanescent character, but they are real none the less. Swamiji advanced the views that matter or energy is a basic category. The matter is one of the ultimates of experiences. Apart from physical objects in the Universe, there are living and conscious beings. The materialistic theory of consciousness is untenable. Swamiji did not find any fundamental difference between life and consciousness. He regarded both as the manifestations of soul at different levels of evolution. There is pluralistic character of the Ultimate Reality.

The consciousness is an ultimate category. The doctrine of the multiplicity of souls is valid. Swamiji says that "every soul continues to figure in the cycle of births and deaths till on the complete attainment of discrimination (*Viveka*) and non-fulfilment (*Vairagya*), it obtains a state of perfect bliss or happiness.



Matter and soul are basic categories no doubt, but left to themselves, they will not be able to evolve cosmos. Swamiji therefore, accepts the third basic category, the Supreme Being who is one and the same source of all manifestations as a veritable spring of life, sustainer and controller of all matter and all souls. The Upanishads have repeatedly maintained that this Supreme Being—the Brahman is beyond the reach of the senses and the mind. However, He is the Ultimate Reality. This Reality is a complex whole of a number of aspects, indissolubly held together.

Dayanand, like Ramanuja, believed in three ultimate realities, matter (*achit*), Soul (*Chit*), and God (*Ishwar*); the first two are completely dependent on the third. They bear the same relation to God as a body bears to the Soul. God is the Soul of which matter and souls are so many bodies. Jiva and Brahman are not the same and yet not quite separate. Though God and Soul are two distinct entities they are inseparable. They are integrally related to each other as the pervader and the pervaded. They have, therefore, certain attributes in common.

“Even as a material object is, was and shall always be, distinct from the space in which it exists and as the two cannot, were not, and shall never be, one and the same, even so God and the Soul are to each other. Their mutual relation is that of the pervader and the pervaded, of father and son. This worships and that is worshipped.”<sup>2</sup>

God has created the physical form of man and He created the world as the abode of man. The Vedas are revealed, at the time of the creation of man, by God to serve as a guide to the conduct of man on the earth. Thus, God is the Ultimate Reality. He is the creator, sustainer, and destroyer of the Universe, and He is the Supreme, but just, merciful and loving commander of man. Man realises his reality—his self through the worship of God. This worship should be by meditation and intuition. But this self-realisation is not individual and isolated; it is through the realisation of others—through the service to the others, i.e. to the society. Man has no separate existence apart from the All-Soul which embraces all beings. Man has no cause or justi-

fication for an independent self-consciousness or any sense of superiority.<sup>3</sup>

There is another aspect of metaphysics which interests philosophers very much, viz. the substance of reality. Philosophy ordinarily offers four major alternatives:

"The first is a monism which considers the ultimate quality or construction of reality to be mental or spiritual, a position identified as *idealism*; the second is also monistic one that asserts that reality combines both the spiritual and the physical, a position common to many forms of *realism*; the third is a dualism that holds that combines both the spiritual and the physical, so integrally united that reality is ultimately inseparable into its component aspects, a position common to other forms of realism, most notably *Thomism*; the fourth alternative, refusing either to quantify or to qualify reality, says that it is in a state of constant change and creation and, therefore, literally as well as philosophically infinite as to gender and number a position that can be identified as pragmatism."<sup>4</sup>

Looking at the philosophy of the Arya Samaj from these points of view, it has some characteristics of all the first, second and the fourth alternatives or schools of philosophy. It belongs to the sphere of *idealism*, because its fundamental principles, especially, the first Five Principles, are derived from a monisthetic conception of God and the Vedic religion—God is conceived as the primary moving force behind every man and every thing in the universe. But the Arya Samaj was not unmindful of the physical. The *Satyartha Prakash* of Swami Dayanand Saraswati, from which the Arya Samaj draws its main inspiration, describes and discusses what is spiritual as well as what is physical. The *Satyartha Prakash* throws abundant light on God, Soul, truth, knowledge, worship and on several aspects of the physical life of man and material objects. The Principles of Arya Samaj encompass the individual life, the social life, education and sciences. Thus, the reality which the philosophy of the Arya Samaj talks of combines both the spiritual and the physical. Therefore, it is idealist philosophy as well as the realist philosophy. However, in

the reality, philosophy of the Arya Samaj, the spiritual reality and the physical reality do not unite integrally so that both become inseparable. The spiritual reality is the first and the physical reality is only subservient to the spiritual reality. The best realisation of the physical reality is through the spiritual reality. The spirituality is also sublimely conceived—it is to uplift the humanity to a higher plane. The Arya Samaj also subscribes to the fourth alternative of the pragmatic reality. Actually it tried to change the existing social order that was based on a number of religious and social ills and wrongs. It tried to build up a society where the Vedic religion will be the national religion, where there will be no distinctions of castes, where the priestly class will not enjoy unreasonable position of supremacy and authority, where the study of the Vedas will be thrown open to all persons without discrimination, where reason and rationality will guide the conduct of the individuals and the society, where individuals will be helped to achieve the realisation of the self, but the best realisation of the self will be through the realisation of others and of the society as a whole.

### (b) *Axiology*

It is the second vital area of philosophy. Axiology is the theory of values. It is concerned with good and bad, right and wrong, means and ends. It attempts to formulate a consistent theory for ethical behaviour. Therefore, historically the term used was 'ethics' or 'morals'—the term 'axiology' is a recent development.

The Ten Principles discussed in the previous chapter are as such the axiology of the Arya Samaj. These principles are the ethics of the Arya Samaj. The ethics of the Arya Samaj is based, as stated earlier, on the Primieval External Religion—the Vedas. To reiterate, it should be stated that the Arya Samaj affirms in the existence of One god who is omniscient, formless, all pervading, unborn, infinite, just, all loving and merciful. The four Vedas are the repository of all true knowledge, and are the words of God. Their teachings should guide the thoughts, emotions and actions of all men. *Dharma* is that which inculcates justice and equity, which teaches truthfulness in thought, word and deed. It is the will of God. The means of salvation are the



contemplation or meditation of His nature and attributes with concentrated attention, the actual practice of virtue, the acquisition of true knowledge, and so on. It is the first duty of the Aryas—the member of the Arya Samaj to read the Vedas with real meaning, teach them, recite them and hear them being read. To the Arya Samaj, truth and untruth, right and wrong are distinct conceptions, the one is to be adopted and practised at all eventualities, and the other to be shunned, and if by mistake adopted to be immediately renounced. The Samaj also holds that right knowledge is a duty and not a privilege. One should do everything according to the dictates of *dharma*, i.e. after due reflection over right and wrong. One has a duty to perform to the society. Doing good to the whole of the world should be the primary object of everyone. One should not be content with one's own welfare alone, but should look for one's own welfare in the welfare of all. Such are the ethics or morals of the Arya Samaj.

According to the teachings of Swami Dayanand Saraswati, the following are the elements of morality upheld by the Arya Samaj.

- (a) "*Yamas and Niyams* : Non-violence, truthfulness, honesty, celibacy, non-attachment, internal and external purity, contentment, austerity, self-study and devotion to God.
- (b) *Ten Ingredients of Righteousness* : Preseverence, balance of mind over senses, improvement of intellect, control of mind, honesty, internal and external purity, control over senses, acquisition of accurate knowledge and applying it into life to keep consonance in thought, word and deed, truth and abandonment of anger.
- (c) *The Ten principles* : (i) Desire for goodness (*Kama*), (ii) aptitude for attaining good (*Sankalpa*), (iii) raising doubts to arrive at real conclusion (*Vichikista*), (iv) profound faith or confidence in God (*Shraddha*), (v) aversion from atheistic tendencies and mal-argumentation (*Ashraddha*), (vi) imperturbability in the moments of pleasure and pain (*Dhritih*), (vii) non-persistency in matter of non-

- righteousness (*Adhritih*), (viii) hesitation in not adopting what is truth (*Hrih*), (ix) attitude of adopting virtues (*Dhili*), and (x) tendency of fear arising out when some thing is thought to be done against the commandments of God (*Bhili*).
- (d) Effort and confidence in God.
  - (e) Performance of *Yajnas* from *Agnihotra* to *asva-medha*.
  - (f) Guidance from the dictates of conscience and ethical characteristics of God and idea of doing good to others.
  - (g) Performance of the duties of *varna* and *asramas*.
  - (h) Yogic attainments.
  - (i) Synthesis of knowledge and action."<sup>6</sup>

### (c) *Epistemology*

It is the third major component of the philosophy. It pertains to the theory of knowledge. "It is that segment of the philosophic quest that seeks to identify the ground and nature of truth and knowledge."<sup>7</sup>

The knowledge that Swami Dayanand Saraswati in his *Satyartha Prakash* and the Arya Samaj in its Ten Principles talk of is in the main concerned with what is called spiritual knowledge as distinguished from the knowledge of matter or of the material world. The Arya Samaj holds that God is the primary cause of all true knowledge and all that is known by its name. The Vedas are the treasure house of all true knowledge. The knowledge as described and discussed in the Vedas is spiritual knowledge.

Swami Dayanand Saraswati explained the meaning of knowledge in this way. "Knowledge is that which gives us the correct and true idea of a thing. Ignorance is that which does not give us the right notion of an object, but, on the contrary, gives us a different idea of a thing from what it naturally is."<sup>8</sup> In *Aryoddeshya-Ratna-mala* Swamiji describes *vidya*-knowledge thus:

"That whereby the true knowledge of things within the range from God to earth is gained and advantages which they are capable to yield by their qualities, functions

and the nature, are properly taken is called *vidya*—the knowledge.”<sup>8</sup>

Vaidyanath Shastri<sup>9</sup> mentions the following as the real factors of the epistemology of the Arya Samaj and Swami Dayanand Saraswati :

- (a) “The Veda and the nature of God—all that conforms to the teachings of the Vedas, nature and attributes and characteristics of God is right and the reverse wrong.
- (b) Laws of nature—all that tallies with the laws of the nature is true and contrary to this is untrue.
- (c) The practice and teachings of the adepts (*aptas*). The adepts include pious, truthful, unprejudiced, honest and learned men having a pure inclination of speaking and preaching the things as they have seen and understood.
- (d) Eight kinds of cognition; viz. (i) *Pratyaksha* or direct perception, (ii) inference, (iii) analogy, (iv) testimony, (v) history, (vi) deduction, (vii) possibility, and (viii) negation or non-existence.
- (e) Purity and conviction of one’s own Soul or the voice of the conscience whatever is good for you is good for others and so on.”

The Vedic theory of the process of knowledge is the Arya Samaj’s theory of the process of knowledge. It can be briefly stated thus :

Knowledge is the act of knowing something. It implies that knowledge pertains to ‘something’ and if there is nothing there can be no knowledge at all. This ‘something’ may be either a subject or an object. This would divide knowledge into two main divisions, viz., subjective knowledge and objective knowledge. Subjective knowledge points out to two main categories—(i) the human spirit, and (ii) internal phenomenon about which human spirit has consciousness. Objective knowledge relates to all the phenomena in the external universe—which are outside the human body.

The process of acquiring knowledge functions in three ways. The act of knowing may be deductive or inductive or intuitive.



Induction takes us from scattered individual experiences to generalisation. Deduction is an application of generalisations earlier arrived at to particular situation. In the intuitive process of acquiring knowledge, sometimes both deduction and induction take place, but it is an inward process which leads an individual to an act of knowing, i.e. towards a decision.

Subjective knowledge-experiences may be acquired directly or indirectly. It may be acquired also through perception. But something may be perceived subjectively or objectively. "The objects which are perceived by organs in the perception and the laws which govern and regulate the powers of the organs are not determined by the perceivers themselves."

The Arya Samaj advocates the spread of spiritual knowledge, the knowledge of sciences and also such knowledge that deepens man's understanding of human life, the Universe and the relationship among the matter, soul and God. It should be remembered that the Arya Samaj did not advocate an escape from life. It did value human life and showed the ways and means how it can be lived fully and richly on a higher plane. The perceptual conditions are determined for the perceivers but not for them. This is the nature of knowledge gained through the medium of perceptual cognition.

Knowledge may be acquired through inference. Of course, the inference is based on the laws of unity and uniformity of nature. These laws are verified by experiences, but they are not discovered by them.

Knowledge can be obtained by intuition too. The intuition has correlation with apprehension. The process of apprehension involves the process of perception or inference.

The implication of this theory of knowledge is all knowledge is not acquired through perception or inference or even apprehension. Some higher knowledge, like the principles of morality, spirituality and religion, is acquired through intuition also. Therefore, in the First Principle of the Arya Samaj, it is maintained that God is the ultimate primal ground of all true knowledge and He is our first teacher who inspired the knowledge when man was first created.

With this preliminary discussion on the basic three components of the philosophy of the Arya Samaj, the main theme of

the Chapter, viz., the educational philosophy of the Arya Samaj can now be taken up for elucidation and interpretation.

### 4.3 THE EVOLUTION OF THE ARYA SAMAJ'S CONCEPTION OF EDUCATION

Neither the fundamental principles of the Arya Samaj nor the *Satyarth Prakash* of Swami Dayanand Saraswati set forth directly its conception of education. It has, therefore, to be evolved from the Arya Samajist literature through a process of reading between lines and through interpretation. It is true that Swami Dayanand Saraswati's *Satyartha Prakash* contains two Chapters on education—Chapter II deals with the education of children and Chapter III deals with academical education i.e. acquisition and imparting of knowledge—but they do not contain any direct definition of education.

In order to interpret and build up a representative conception of education of the Arya Samaj, a few salient characteristics of the Samaj will have to be borne in mind. These characteristics are eight in number. Firstly, the Arya Samaj is a theist organisation, acknowledging God or the Supreme Being as the absolute authority. Secondly, it regards the Vedas as containing all true knowledge. Thirdly, its purpose is to revive the ancient Vedic culture. Fourthly, its purpose is also to free the Hindu society from various social evils. Fifthly, its aim was to disseminate knowledge and abolish ignorance. Sixthly, not only it looks to the development of good of the individual but also regards social welfare, equally important, and the individual good is to be largely realised through the good of the society. Seventhly, its fabric is built up of many ethical concepts. Eighthly, it engenders and fires the national spirit of its followers. The conception of education of the Arya Samaj draws its elements from its above characteristics.

The conception of education of the Arya Samaj is religious, social as well as academic or knowledge-oriented. Education is leading from darkness to light, from untruth to truth, from ignorance to knowledge. The light is the light of the true teachings of the Vedas. The light is also the light about one God who is the Supreme Being and who is the creator and controller of the Universe, man or Soul and the matter. The light is that

God is one, though it has a hundred names which signify only his traits, who is formless, and who is just, merciful and loving. Education is thus a light to be given to children as well as to adults about the true concept of God and his true relationship with Soul and matter.

In the course of the development of history of India, because of one reason or the other, the Hindu religion has accumulated a large number of untruths and distorted truths. Education is a process as well as a means to abolish these half truths and untruths and inculcate in the minds of all persons the correct religious truths about God, the Universe, soul and matter. Education is also a process to lead one from ignorance to knowledge. Swami Dayanand Saraswati has explained 'knowledge' and 'ignorance' thus : "Knowledge is that which gives us the correct and true idea of a thing. Ignorance is that which does not give us the right notion of an object, but on the contrary, gives us quite a different idea of a thing from what it naturally is."<sup>10</sup>

The Arya Samaj has implicit and abiding faith in the four original Vedas. The Vedic conception of education can, therefore, be taken broadly as the conception of education of the Arya Samaj. The Vedic concept of education is to be studied as an integral part of the Vedic thought and life. The term 'Veda' itself means that by which the knowledge of achieving spiritual ends is obtained. In that context, education would be a means to achieve the spiritual ends. The subject-matter of the Vedas is two-fold, viz. *Dharma* and *Brahma* or God. Education is, therefore, a means to enable an individual to know *Dharma* and God. The Veda consists of *mantras* which have a three-fold meaning, (i) spiritual concerning knowledge (*jnana*) and liberation (*nukti*), (ii) concerning objective truths (*nirukta*), and (iii) ritualistic (*yajnika*), concerning sacrifices. Education is a medium for acquiring the three-fold knowledge of the Vedas. The subject-matter of the Veda is also *Brahmana*. Education would, therefore, mean the *manana* or contemplation of God. The *Upanishads* have their origin in the Rigveda itself. The Upanishads directly expound the knowledge of *Brahma*. Divekar<sup>11</sup> has studied the conception of knowledge as it emerges from the Upanishads and its bearing on education. It can be briefly stated as this:



Reality is the ultimate aim of human life and hence of true education. Education is a process which leads to this knowledge. Application of knowledge to the problems of life is wisdom. There are two kinds of knowledge—the higher and the lower (the *para* and *apara vidya*). Education is a slow process passing through the lower planes to higher planes. The *apara vidya* must lead to *para vidya* gradually but definitely. Education must help man to know himself in relation to the universe and God. It must help him to get peace of heart, and develop detachment towards material life. Education must be life-building, man-making, character-making and assimilation of ideas. True knowledge should lead to the total development of the personality. The Upanishads also regard education as the source of physical, mental, moral and spiritual strength. Purity and strong character are conceived as the necessary ends of education. Education should also form in the child the habit of introspection and intuition. Education should also result in the development of attitude of critical inquiry in silent service of mankind and co-operation instead of competition. The Vedic conception of education would also include this conception of knowledge developed in the Upanishads.

The Vedic conception of *dharma* includes religiousness, righteousness, virtues, etc. that are potent factors for the moral and spiritual uplift of humanity. "The *Yajna* which is the centre of the Vedic system may be understood as the education of man in self-sacrifice as the law of his being and the only foundation of his religion, self-sacrifice in the form of performance by him of the different classes of duties making up his life in the world by the performance of different kinds of *Yajnas* such as *Yajna of Tapas* (penance), *Yoga* (meditation), *Swadhyaya* and *Jnana* (study and knowledge)."<sup>12</sup> Such is the sublime conception of education embodied in the Vedas. As the pivot of the faith of the Arya Samaj lay in the Vedas, it can be said to have subscribed to this sublime conception of education. The Arya Samaj desires to effect the revival of such sublime culture of the Vedic times, and education is conceived undoubtedly a vital means to it.

But the Arya Samaj is not primarily a religious renaissance movement. It is also a social revival and reconstruction movement. Its primary object is to free the Hindu society from

many religious superstitions and untrue practices and a number of social evils and ills that have arisen out of the wrong and distorted interpretations of the scriptures. Education is, thus, a means to lead to correct social truths and banish social wrongs. Further, the Arya Samaj is interested in doing good to individuals. But the individual good is not to be the ultimate goal of all human endeavour. The best way to achieve the good of individuals is to achieve it through the welfare of others, i.e. through the welfare of the whole of the society. The Arya Samaj is interested in the salvation or the emancipation of the Soul from the bondage of the cycle of birth and death but it does not stand for the personal *mukti* of individuals, but the *mukti* of thousands among the humanity. Education is, thus, a social welfare process.

From Chapter II of the *Satyartha Prakash*, one gets a broad conception of education. The process of education starts from the very birth of the child. Swami Dayanand Saraswati says that "a person becomes blessed with three good instructors, viz., (i) the mother, (ii) the father, and (iii) the teacher.....Children do not receive so much good and benefit of education from any other person as they do from the mother."<sup>13</sup>

To amplify the above idea involved in the process of education, it seems that the Arya Samaj has attained a reputation for the social welfare work. The Arya Samaj has by now established a set of values that have a paramount socio-cultural influence. It has strongly criticised the orthodox conception of Hinduism but has safely taken the shelter of the gospels of the Vedic times. Ghosal<sup>14</sup> has rightly pointed out this in the following:

"A major socio-religious influence was the Arya Samaj founded by Swami Dayanand Saraswati of Kathiawar in 1875. As born foe of idolatry and superstition, Dayanand vehemently criticised the puranic conception of Hinduism and harked back to the purity of Vedic times. He advocated remarriage of widows and women's education, and denounced caste and the purdah."

This points out clearly how the human behaviour-patterns are subject to change in the society from time to time. This a

change has to be imbibed through education which acts as a tool for social progress and prosperity. The behaviour-patterns of the individual in the society have intrinsic and extrinsic values. The intrinsic values attached to these patterns signify the eternal values that are often described and hammered for the process of character-building of the individual. The eternal truths and their values are preserved by the society through education under the perpetual care and constant guidance of the so-called wise men or educationists. This is very necessary in the larger interest of the human life.

It is with this idea that the Arya Samaj has, in course of many years, established its own educational institutions. The objective is to prepare the generation through a set programme of education where in the process of engrams would have a unique place.

Apart from the fact that there is a good deal of knowledge, useful and essential for the life hereafter in order to achieve the salvation of the individual, contained in the Upanishadic part of the Vedic literature, there is also an equal amount of information, as one finds in the Upanishads, for training the mind, including good and acceptable social habits and thereby educating the individual even after the completion of the formal part of education. With a view to achieving success in the material life in the world, the system of functional education, useful throughout the life, emphasises the methods and techniques of constant observations, introspection, training, objective evaluation, judging and putting into practice the conduct or socially acceptable behavior of those who have developed the excellent practical diagnostic ability and of those who have stood in the society, after proving their merits suiting to the needs and changing values of the human society.

The *Shiksha*, one of the ten major Upanishads, has described in the rightful manner through a magnificent passage, perhaps the most widely known in the whole of Upanishadic literature—words of advice fit to be written in letters of gold, for the student who has just finished his course of academic studies and who is about to enter the world at large to fight the battle of life.

The passage offers a sermon to the student to follow *Dharma* and *Satya* at all costs. He is advised not to neglect



his studies and is asked to try to secure the prosperity of all. It indicates the principle of duty-mindedness to gods and those who serve as agents to education. It points out the importance of social service as a beacon-light and discards the blind faith in following elders. It signifies that Education has taught him the lesson of charity, sympathy, faith and the utilization of best resources for the betterment of the society. It finally throws light on practising the power of discrimination in sorting the cases of human behaviour-patterns.

The passage is from *Taittiriyaopanishad*, I. 11. 1-4. This Upanishad is a group of three Upanishads. Shiksha Upanishad contains the following extract :

1. Having taught the Veda, the preceptor (further) instructs the pupil—

Speak the truth. Practise Dharma—(Virtue or duty). Neglect not the study (of the Vedas). Having brought or offered welcome to the preceptor, cut not off the line or thread of progeny. You should not be negligent of truth. You should not be negligent of Dharma. You should not be negligent of welfare. You should not be negligent of prosperity. You should not be negligent of the learning and teaching.

2. You should not be negligent of duties to the gods and to the fathers.

Be one to whom the mother is as a god ! Be one to whom the father is as a god ! Be one to whom the preceptor is as a god ! Be one to whom the guest is as a god ! Whatever acts are blameless, those should be practised, not others. Whatever good actions have been done by us, those should be revered or followed by you not others.

3. Those Brahmans who are better than us should be comforted or honoured by you by giving them a seat (or you should be all attention when such Brahmans, after having taken their seats, are discomfiting). You should give with faith. You should not give without faith. You should give with plenty or grace. You should give with modesty. You should give with fear. You should give with sympathy.

Again, if there be any doubt as regards any act or doubt about conduct—

4. What Brahmins there might be, who are competent to judge, who are appointed or fit for that purpose or who work independently, who are not harsh and who are devoted to Dharma—as they might behave themselves in that case, so should you behave yourself in that case. Now as regards persons or acts spoken against—what Brahmins there might be, who are competent to judge, who are appointed or fit for the purpose or who work independently, who are not harsh and who are devoted to Dharma—as they might behave themselves towards them, so should you behave yourself towards them.

This is the rule. This is the admonition. This is the secret doctrine (Upanishad) of the Veda. This is the instruction. This should be revered or followed.

Such is the high conception of education emerging from the principles and the programmes of the Arya Samaj. The conception is deeply rooted in the Vedic literature. It reflects the eternal values essential for developing a type of educational system which was essentially Indian. Such a conception of education had a rich potentiality to lead the Indian society to attain a great intellectual, moral and spiritual and also academic height. It would have led to the solidarity of the Hindu religion, the development of the national spirit, effecting of national integration, the higher plane of social functioning, the inculcation of greater discipline and the advancement of knowledge, literary, scientific and spiritual.

It is, indeed a pity, that the conception of education that developed in the wake of the advancement and growth of the Western type of education in the country only served to disseminate factual information about Western literature and sciences, developmental powers of uncritical or passive reception and rote memorisation of ill-digested inert so-called knowledge, distort, values of life, weaken the foundation of character, building, effect a veritable drift from the ancient Indian culture and result in either irreligion or Godlessness or the forsaking the religion of their great grand-fathers and walking into the folds of Christianity or Islam through cultural ignorance and intellectual distortion.

#### 4.4 EDUCATIONAL AIMS OF THE ARYA SAMAJ

Brubacher<sup>18</sup> says that educational aims perform three important normative functions, viz., firstly, they give direction to the educative process; secondly, they motivate education; and thirdly, they provide a criterion for evaluating the educational process. Therefore, in the study of educational philosophy of an individual, organisation or a nation, it is essential that its educational aims are known.

The social matrix and the norms of society usually set aims of education. The educational aims also depend on how it is intended to mould individuals and the society as a whole through education. The aims of education also take their origin from the dissatisfaction about the current social conditions and the defects of the society which are intended to be corrected and education is one of the means. The aims of education also, sometimes, arise from the defects of the existing system of education itself that a society desires to correct for the sake of better education or for using education as an agency of economic growth. There are certain values which a society holds dear and educational aims are formulated with a view to receiving help in realising values.

It has been already pointed out that the Arya Samaj wanted to bring about a great change in the orthodox or traditional Hindu society. Religious superstitions and many wrong beliefs based on the untruths and half truths of the Vedic religion were to be uprooted from the life of the people and the thoughts and conduct of people based on true Vedic teachings and on abiding faith in one formless unincarnate God have to be reconstructed. Thus, the aim of the Arya Samaj was to bring about a change in the religious beliefs and practices of the people based on the understanding and the practices of the true teachings of the Vedas. As the aim of the Arya Samaj itself was religious, so one of its educational aim is also bound to be religious. The educational system postulated by the Arya Samaj has a religious aim in the sense of creating a religious faith in one Supreme Being and accepting Him as the Absolute. This was to correct the growing atheist attitude in the educated youths.



But the Arya Samaj is not a denominational sect. Therefore, its educational aim is not sectarian and narrowly conceived. Its educational aim is that all individuals understand the true teachings of the Vedas and worship one formless, unincarnate God in a pure rational and intelligent way. The Arya Samaj does not want that the people should understand merely theoretically and outwardly the teachings of the Vedas, but they should understand their true and intrinsic meanings and practice the high values propounded in them in their own personal life. In other words, the life is to be moulded according to the high teachings of the Vedas.

There were no Vedic aims of education formulated by the ancient Rishis. Education, in ancient India, was one of the many aspects of life. Whatever was the aim of life, was also, therefore, the aim of every aspect of the life, in the ancient India including education. Apte's observation is pertinent in this respect :

"In ancient India, life had not been divided into compartments, like social life, political life, economic life, academic life, religious life, etc., because all these are were inextricably mixed up. Whatever therefore was the aim of life was also the political aim, the social aim, the economic aim and the academic aim. Life was treated as an integrated whole and every aspect therefore had to be inter-linked."<sup>16</sup>

According to the Vedic teachings, the aim of life was to practise *Dharma*. The aim of *Dharma* is also the aim of education. Performance of *Dharma* truly leads individuals to their self-realisation. One of the Vedic teachings is that God created man and the end of his life should be the realisation of his personal self with God. This can be achieved by performing the *Dharma* meticulously and vigorously. There are other three aims, viz., *Artha*, *Kama*, and *Moksha*. The *Artha* or economic wealth is important for a nation and an individual. *Kama*, too has its place in life. But the *Artha* and *Kama* aims of life should not be allowed to come in conflict with the *Dharma*. This is one of the greatest contributions of India to religious and educational thought. In a possible conflict between materialism and spiritualism, the ancient philosophical and

educational thought had favoured spiritualism as the latter was regarded as the ultimate end in life. *Moksha* is the highest state of life, wherein oneself breaks completely the shackles of the ephemeral of worldly pleasures and joy and one attains salvation. But such a state is not possible for all—it is attainable only for a few. Apte maintains that, “for the common man the proper direction of instincts, so as not to come into conflict with higher and nobler ideals of life was sufficient. This is what is termed in modern usage as the development of character which creates eternal harmony and which is, in fact, the only aim of life and therefore of education.”<sup>17</sup> This is also the educational aim of the Arya Samaj. Characterformation is a cherished goal of educational process.

The Arya Samaj has formulated its own fundamental principles which constitute the basic conditions of admission of individuals into its fold. Naturally, the observance of these principles—this *Dharma*—becomes its educational aim.

This should not lead one to construe that the educational aims of the Arya Samaj are only religious and they have heavy and ethical overtone. The Arya Samaj is also a cultural renaissance movement. It aims at creating an awareness and understanding of the ancient Indian culture. By truly interpreting the cultural heritage of the ancient India, the Arya Samaj wants to create among the rising generation a feeling of pride about their cultural heritage. By creating such a sense of pride among the members of the Indian society, the Arya Samaj wants to strengthen Hinduism and prevent the tide of conversion of the educated Hindus to Christianity and Islam. The principal thesis of the Arya Samaj has been that if Western educated Hindus truly understand how great their ancient cultural heritage was, they will not feel ashamed of their religion and they will not feel the need of giving up their religion in favour of Christianity or Islam. Not only that, the Arya Samaj provided for the re-conversion of the converted Hindu-Christians and Hindu-Muslims or of any follower of any religion to Hinduism.

The Arya Samaj stands for reason and rationality. It does not work for the propagation of any blind faith or set dogmas which are not supported by reason. Its aim is the development of reason and rationality. The same aim it upholds in education,

This is an intellectual aim; and a very important aim these days when the educational system seeks to develop students into passive absorbers of learning and the depth thinking is at discount.

Some aims of education propounded by the Arya Samaj grew from the glaring defects of the contemporary education in the country. In the second half of the nineteenth century there was over-emphasis on liberal education resulting in the neglect of vocational and technical education. The education of the English language received a dominant place. All western education had to be imparted through the English language. This resulted in the neglect of Indian regional languages. Further, all education was made secular. To correct these and such other contemporary defects of education, the Arya Samaj began its own educational institutions based on its own educational aims. Its first college was founded at Lahore on 1st June 1886 as a memorial in honour of Swami Dayanand. The college was called 'Dayanand Anglo-Vedic College'. The First Annual Report of the College stated the following educational aims :

- "First : (a) To encourage, improve and enforce the study of the Hindi literature.
- (b) To encourage and enforce the study of classical Sanskrit and of the Vedas.
- (c) To encourage and enforce the study of English literature and sciences, both theoretical and applied.

Second : To provide means for giving technical education in connection with the Dayanand Anglo-Vedic College Institution as far as it is not inconsistent with the proper accomplishment of the first object."<sup>17</sup>

The Lahore D.A.V. College was the first educational institution based on ideals different from those followed in the Government pattern of colleges. In later years, a network of Dayanand Anglo-Vedic Schools and Colleges was set up in the Punjab, Uttar Pradesh, Rajasthan and in other parts of the country based on these educational aims. The establishment and the programmes of these institutions show that educational aims of the Arya Samaj drew also their inspiration and sus-



tenance from the needs of the nation, of the contemporary society and the need to correct some of the educational defects of the contemporary educational institutions.

The consequences of the defects of the educational system were greatly harmful to the country. The evil consequences of the existing educational system were searchingly pointed out by Swamiji himself. Har Bilas Sarda, interpreted Swamiji's diagnosis of the ills of contemporary education thus :

"The result of this education is that we acquire proficiency in English literature, but we become strangers to our own literature and culture, and remain ignorant of our glorious past. We become mentally slaves of the West. Our conduct, thought, mode of life and manners are cast in the western mould and we lose our sense of nationality. We remain ignorant of our religion and begin to look upon it as useless and humiliating. We lose all pride in our past and become like a pilotless boat in a stormy sea driven about by the winds. It is a great historic truth that a nation which has no pride in its past has no future."<sup>19</sup>

Thus Swamiji's keen vision has seen the devastating consequences of the British system of education before they appeared to others. From the defects of the existing educational system, the more refreshing educational aims of the Arya Samaj developed which initiated a different educational programme for the Arya Samajist educational institutions, keeping what was best in the British pattern educational institutions. The Arya Samajist educational institutions kept up the study of English and of the western arts and sciences, but they provided for the teaching of the Hindi and the Hindi literature, compulsory study of Sanskrit and the Vedas and even the teaching of Vocations and technical education. They compulsorily provided for religious education and training in values. Pandit Atmaramji<sup>20</sup> refers to the four principal aims of Arya Samaj which also became its educational aims. These aims are : the educational culture aim, the physical culture aim, the religious and moral culture aim and the intellectual culture aim.

Swami Dayanand Saraswati valued particularly the deve-

lopment of a strong body in individuals. Har Bilas Sarda, in his 'Introduction' to the Life of Dayanand Saraswati makes the following observation in this regard :

"Dayanand's chief teaching on which he laid the greatest stress in his lectures and discussions to all, high or low, the Rajas or the common people, was that the first duty of man was to become physically strong. Without physical vigour, nothing can be achieved. Without physical strength, life is mere existence, a miserable and pitiable existence. Every man and woman has duties to perform, duties to himself and duties to others. These duties can be performed only when one is physically strong."<sup>21</sup>

Such being the strong views of Swamiji, it is no wonder that one of the aims of educational institutions run by the Arya Samaj is to impart good physical education with a view to building up strong body and developing physical skills in boys and girls. In the operation of this educational aim, even now the D.A.V. schools and colleges and other Arya Samajist institutions stand out prominently.

Swami Dayanand Saraswati also valued very highly discipline. He believed that children should not be overfondled. "Those fathers and mothers and teachers who are severe in educating their children and pupils, are, as it were, giving them nectar to drink with their own hands; but those who fondly love them, give them poison to eat, so to speak, and thus spoil and ruin them."<sup>22</sup> Thus, Swami Dayanand Saraswati believed in subejcting children to rigorous discipline of mind and conduct. The aim of education is, therefor, to discipline the mind, body and the conduct. In this educational aim also, the Arya Samajist institutions stand out prominently today. When many of the colleges and universities have frequent out bursts of student unrest and violence, the Arya Samaj colleges and the Kangri Gurukul University have a record of good internal discipline.

Thus, the educational aims of the Arya Samaj are in the best tradition of the Vedic teachings, are in harmony with the needs of the society and they stem from some of the glaring defects and inadequacies that emerged in the existing educational system.

Altekar says, "formation of character, building up of personality, preservation of ancient culture and the training of the rising generation in the performance of the social and religious duties—these were the main aims of the Ancient Indian system of Education."<sup>23</sup> They were the very aims of education of the Arya Samaj.

One of its social aims of education, which is of profound significance, pertains to equality of educational opportunity. The Arya Samaj stood for equality of opportunity in religion, in society and in education at a time when equality was not at all in the air. The Arya Samaj recognised no caste distinctions based on birth. All sections of the society, be it a depressed or a Harijan class, a backward community or even women—they should have equality of educational opportunities. In this context, it advocated that the primary education should be compulsory for all. This was at a time when the British Government in India regarded compulsory education as the most ludicrous and impracticable idea in India. Even His Highness Sir Sayajirao Gaekwad, the Maharaja of Baroda, had not conceived of compulsory education.<sup>24</sup> Swami Dayanand Saraswati in his "*Satyartha Prakash*" said, "There should be a government order and national custom that persons at home must not keep their sons and daughters at home after they are 8 years. They must send them to schools at the pain penalty."<sup>25</sup>

The Arya Samaj espoused strong social aims of education. This would be seen from the Principles 6 to 10 discussed in the previous Chapter. It needs to be mentioned, as indicated earlier (vide p. 126) that the social aim of the Arya Samaj reflects a high and noble state. The individual should attain his or her good not at all in conflict with the social good, but invariably in harmony with it and protecting all the more the social good. The Sixth Principle of the Arya Samaj stresses the ideal of universal good—do good to the whole world in its physical, spiritual and social welfare dimensions. Its Ninth Principle also lays down that one should not be content with one's own welfare alone, but should look for one's own welfare in the welfare of all. The Tenth Principle, too, ordains that in an event of a conflict between individual welfare and a social welfare, it is the latter that should prevail. These Principles lead to a very lofty social aim of the Arya Samaj. Education should prepare indivi-



duals to realise their own good by and through the welfare of their society.

In a famous education treatise that appeared about half a century ago, the well-known British educator, Sir. T. percy Nunn, while elucidating the purport of the social aim of education said that—

“Educational efforts must be limited to securing for every one the conditions under which individuality is most completely developed—that is, to enabling him to make his original contribution to the variegated whole of human life as full and truly characteristic as his nature permits.....But individuality develops only in a social atmosphere where it can feed on interests and common activities.”<sup>26</sup>

Ross also observes in the same vein. “Individuality is of no value and personality is a meaningless term apart from the social environment in which they are developed and made manifest. Self-realisation can be achieved only through social service, and social ideals of real value can come into being only through free individuals who have developed valuable individuality. The circle cannot be broken.”<sup>27</sup>

But the Arya Samaj's social aim goes higher than the position held by Nunn. The individual should have complete freedom to attain his growth and development in matters that are his exclusive concern, but in all those matters that concern the whole society, the aims should be to attain social welfare first and the individual welfare should be by and through social welfare.

Modern educational philosophers include in the scope of educational philosophy some other areas also such as educational values, curriculum, teacher-student relationship, formal and informal agencies of education, education and social change, education and the economic growth, the state and education, etc. But these aspects will be dealt with in appropriate context in Chapters that follow. The aspect ‘education and social change’ has also been in a way dealt with in the discussion given earlier on the Arya Samaj's efforts to abolish social distinctions based on birth and its stand on and advocacy for social cohesion and social and religious integration. In this Chapter, in the next three

sections, the questions of educational values, education and the state and education and economic development will be briefly dealt with.

#### 4.5 EDUCATIONAL VALUES

Values are very many. They can be classified in a variety of ways such as eternal-temporal, moral-material, higher, lower, individual-social, etc. The moral and religious values prized so highly by the Arya Samaj and which formed one of its major educational aims have been already dealt with earlier. The spiritual values propounded by the Samaj have been also sufficiently dealt with earlier. The individual-social values were also discussed in the previous sections. Besides these, the Arya Samaj upheld a number of values which could be termed as educational values.

##### *Democratic Values*

It is not often realised that the Arya Samaj is a democratic and nationalist organisation. A majority of its fundamental concepts and principles are democratic. Its constitution and mode of operation are also on more democratic lines. Therefore, the Arya Samaj in its general functioning and through its educational institutions tend to develop democratic outlook and a way of life. Even as early as in 1886, when the first Dayanand-Anglo Vedic College was established at Lahore, its management was placed in the hands of the elected representatives.<sup>28</sup> This has been the case with all D. A. V. institutions to this day.

##### *Nationalism*

During the British regime, the Arya Samaj had the greatest possible leaning towards the national freedom movement. Therefore, in the first two decades of the present century, the Arya Samajists were prosecuted by the British Officials as a seditious body. Several prominent Arya Samajist leaders like Bhai Parmanand, Lala Lajpatrai and others had to suffer greatly owing to such an attitude of the British Government in India to the Arya Samaj.<sup>29</sup> What was true about the Arya Samaj was that it was a nationalist, patriotic movement. Munshi Ram and Swami Dayanand Saraswati, aroused a sense of nationalism among

Indians through the *Suddhi Movement* and the gospel of theism in which the foreign faiths found in them their greatest foes.<sup>30</sup> As Ram Dev said, "when the Arya Samaj sings the glory of ancient India, forces of nationalism receive an impetus."<sup>31</sup> Swami Dayanand Saraswati himself said that, "foreign Government kind, beneficent and just though it may be—can never render the people perfectly happy."<sup>32</sup> Swamiji had spoken of Swaraj long before Dadabhai Naoroji spoke of it in his presidential Address at the Calcutta Session of the Indian National Congress in 1906.<sup>33</sup> The Arya Samaj strove hard to inculcate the ideas of Swaraj and self-confidence among the people. These two have been fully discussed in the Sixth Chapter of his *Satyartha Prakash* which is a manual of values for all Arya Samajists.

"While political discontent was enraging people from end to end of the country, Dayanand, pointing out the general duties of a State, was creating forces of Indian national renaissance, was broadening the minds of the people and was opening the windows of their hearts to the new breezes of freedom and liberty and to the feelings of higher sense of life's and country's values. India began to pass through an intense period of self-analysis and of a cultural, intellectual and national awakening."<sup>34</sup>

The Arya Samaj initiated a movement of national education which inculcated deeply in the minds of the rising generation the values of nationalism. National education exhorted students to stand on their own legs. Lala Lajpatrai was reported to have spoken to the students of the D.A.V. College, Lahore: "So long as you go to other doors to beg, so long as you cannot stand on your own legs, you cannot succeed."<sup>35</sup> The national education movement activated by the Arya Samaj as well as its other programmes, went a long way in burning the idea of liberty and love for the country in the minds of the students and of the people. From 1909 and onwards the fervent feeling of Swaraj and of nationalism began to influence the life in the country, and in this, the share of the Arya Samaj was big and potent. From 1876 to 1920, the leaders of the Arya Samaj were in the forefront in giving wide currency to the idea that the Swaraj was the birth right of Indians.<sup>36</sup>



### *National Integration*

The Arya Samaj also contributed wholesomely to the spread of national integration in the disunited country. This, it tried to achieve through religious integration and social integration. Swamiji carried on a relentless battle against many gods and many religions. He spread his teaching of one Supreme Being—One God. He also worked for the substitution of his Aryan religion for all other religions. He maintained that the Vedic religion is a universal religion and he threw open the doors of his Aryan religion and the Arya Samaj for members of any religion. His big idea was to make India religiously one. This idea was connected with his idea of nationalism—it would step towards the emancipation of the country from the foreign rule. For social integration, he strove to abolish all differences of caste and class. The Arya Samajist institutions used Hindi as a medium of instruction. The Arya Samaj popularised the widespread use of Hindi. It gave the call that the Hindi language be made the national language of India.<sup>37</sup> The Arya Samaj educational institutions worked for the inculcation of values of religious integration and social integration in the students as well as in the community from which they were drawn.

### *Self-Reliance*

This was another value that has been held dear by the Arya Samaj in general and the Arya Samajists in particular. The very philosophy of the Arya Samajist educational institutions rested largely on self-reliance. When the first D.A.V. College was started in Lahore in 1886, it emphasised the ideal of self-reliance.

On the occasion of the celebration of the Golden Jubilee of the D.A.V. College, Lahore in 1936, Lala Saindas said :

“The distinctive features of the machinery of Dayanand College are self-help, self-sacrifice and economy. When we rely on self-help, we do so for self-improvement and not in a spirit of opposition or rancour. The practice of self-help is essential for healthy growth. For living the life of what is implied in the word ‘citizen’, it is

essential that he should possess vigour; and vigour is acquired by self-help."<sup>38</sup>

In the Arya Samaj institutions in general and in the Gurukuls in particular, boys and girls are taught the value of self-help through actual practice right from their entries in the institutions. They clean their own rooms, wash their own clothes and cleanse their own cooking and dinner utensils.

Thus, the Arya Samaj educational system gave a top priority to the inculcation of the value of self-help and self-sacrifice among the pupils. What it regarded true for an individual, it applied with equal force to the every educational institution also. The D.A.V. institutions have worked on the principle of self-help and self-sacrifice from the very beginning. Lajpat Rai refers to the third principle of the Arya Samajist institutions in the following words :

"The third principle (which is also an unwritten law) imposes the moral obligation not to seek monetary assistance from the Government. This principle has been acted upon, unless a petty grant of a few thousand rupees made by the University be considered an exception."<sup>39</sup>

On account of the stress of the Arya Samaj on self-reliance, the Arya Samaj had to suffer also a lot. Because it did not take Government grant to run the D.A.V. College, Lahore, it was dubbed as an isolationist movement, and it was always under the shadow of official mistrust. But despite the heavy odds, the Arya Samaj persisted with this ideal because it wanted to develop "a spirit of self-help and self-reliance in a community in which these qualities had, by lapse of time and lack of opportunity, degenerated."<sup>40</sup>

### *Scientific Spirit as a Value*

The Arya Samaj, though a religious movement, did not base its tenets and fundamental stand on blind faith, but on reason and rationality. Swami Dayanandji wanted his followers to adopt a rational approach to life. He held high the scientific spirit or value very high. He himself had reasoned out his stand on One God, on the Vedas as the sources of all truth

and knowledge, on social, cultural, educational, political and economic reforms that he advocated. Principles 4 and 5 are two of the ten basic Principles of the Arya Samaj; the aim of these two Principles is to pursue truth at any cost and eschew untruth and falsehood. Swamiji's public life was spent for fighting truth and all actions are to be performed after a thorough consideration of right and wrong. Swamiji could not stand untruth neither in his own religion nor in any other religion. He was not slow in pointing out the untruths in them in a scientific spirit, and not in a spirit of vengeance or egoism.

The same value guided his followers who suffered many hardships, miseries, injustice in fighting for truth. This search for truth revealed a scientific spirit. The Constitution of the Arya Samaj has a clause which states: "These Samaj shall believe only in what is right and just, free from prejudice and tested by all tests laid down by the ancient authorities by which truth is distinguished from falsity."<sup>41</sup> Swamiji followed and enjoined his followers to do the same, the method of comprehensive and objective analysis. Thus, the Arya Samaj can be credited with infusing a scientific spirit, outlook and method in controversial problems of religion, society and education. The effect of the scientific spirit passed on to men and women by the teachings of Swamiji was remarkable. Madan Mohan Seth said about this: "In India it is the result of Swami Dayanand's teachings that the right of thinking freely and acting independently, of using one's mind without excessive awe of authority is not a finally accepted principle. Men have begun to open their eyes and see". (Dayanand Commemoration Volume, p. 285).

There were other educational values that were also advocated and sought for by Swami Dayanandji and under his leadership by the members of the Arya Samaj. These values were the dignity of labour, health and hygiene value, the social service value, economic value, the Swadeshi value, and such other values.

#### 4.6 THE STATE AND EDUCATION

Swami Dayanand's conception of the State is that of a



democratic State. In his *Satyartha Prakash*, he, on the authority of Manu, says that "the king (i.e. the State) and people should join to form three Councils relating to the affairs of Education, Religion and Administration, for their welfare, for the advancement of knowledge and for the protection of the Government and the country."<sup>42</sup> Thus, the State, provides for the participation of the people through their representatives is to be provided for. In the administration of such a welfare State, education is an essential and crucial enterprise. Educational affairs of the State should be in the hands of officers who are very learned persons.

Such a welfare State look after conscientiously and carefully the educational interests of the people. Its first primary duty is to compel by law all parents and guardians to send their wards to schools before they complete 8 years of age at the pain of penalty.<sup>43</sup> In Swamiji's scheme of education, the State provides free and compulsory education not merely to cover only the primary stage as is the case at present, but it enjoined the State to provide it for all the 18 years, upto the highest stage; in exceptional cases even upto the age of 36 or 48.<sup>44</sup> Thus, in Swami Dayanand's educational philosophy the State has been laden with the responsibility for the provision of education of all citizens.

Swami Dayanand refers to three organisations which should work in perfect co-ordinations. These organisations are : (1) Rajya Sabha or the State; (2) The Dharma Sabha or the Church, and (3) the Vidya Sabha or the educational organisation. Thus, according to Swami Dayanand's educational philosophy, the State is a vital body which has to function with its Educational Council in harmony. Such a co-ordination means that the State will have responsibility-for spreading *Dharma* and education and that education will have religious education and moral and spiritual values to inculcate in the rising generation.

In ancient India, the State itself conducted no educational institutions, but provided all encouragement, facilities and finances to individuals and private bodies to run educational institutions without interfering in their administration or programme or functioning. From Swamiji's *Satyartha Prakash* it is not clear whether he wanted education to be a government enterprise or it forms the part of the liberty of the private citizen.

However, it appears that Swamiji favoured internal autonomy of teachers and educational institutions in the making of the curriculum and the adoption of the methods of teaching that are consistent with the fundamental philosophy and the principles of the Arya Samaj. He also did not seem to favour the control of the academic aspect of education through State's financial assistance or grants. In that case, he preferred that educational institutions become self-reliant. That was exactly what the Dayanand Arya-Vedic Colleges struggled hard to do in the days of the British rule of India. The Arya Samaj holds the view that education should contribute to the reconstruction and re-development of the society and the educational programmes—the school and college curricula should reflect the vital needs of the society. When the State fails to feed-back the needs of the society in the curricula of educational institutions, the private enterprise should have freedom as well as should perceive as their responsibility to come forward, even at the cost of considerable sacrifice, to introduce the courses and training needed by the society. That is why the D. A. V. institutions introduced characteristic courses in physical education, combat skills, vocational training, technical education, etc.

The Arya Samaj also accepts the claims of the family to serve as one of the educational agencies. In fact, Swamiji did enjoin upon every Arya family to perform its responsibilities and duties in respect of the education of the children. His category of good instructors included besides the teacher, the mother and the father; and even between the two parents, he rated the role of the mother higher.

"Children do not receive so much good and benefit of education from any other person as they do from the mother. None loves children so much as the mother. Hence the scriptures declare that he is blessed whose mother is praise-worthy and pious; blessed is that mother who teaches her child what constitutes good character from its birth till the completion of its education."<sup>45</sup>

The *Satyarth Prakash* provides detailed instruction for the mother as to how to take care of a child in infancy, how she should impart her initial training to the child, how the child's education should take the shape when he or she becomes five

years old, how the home should take care of the discipline of the child, how moral instruction should be imparted to him or her, how good manners and obedience to parents are to be inculcated in him/her, how an attitude to veracity and right-ousness is to be grafted in him/her, what hygienic precautions are to be taken to preserve and develop the health of the child and what duties are to be performed by the parents towards their child. These are dealt with at length in Chapter II of the *Satyartha Prakash*. Thus, the Arya Samaj has accorded an important position to the family or the home in the initial as well as concomitant education of the child, the concomitant agency after the age of 8 years is the school.

The Arya Samaj, having a base in the Vedic religion, has also accepted religion as another agency of education, but not in the sense in which it is used and operated in the West—not in the form of management but in the form of certain practices and programmes. (It is true that the Arya Samaj conducts a network of schools and colleges but these institutions are not narrowly conceived, sectarian religious institutions). The Samaj has accepted the Vedic doctrine of the *Brahmacharya* for a student to follow during the period when he or she is learning in a school and college. It has also accepted the discipline of mind, heart and soul and the body preached by religion. It advocates practising of the Yog, performing meditation, and even resorting to havan or fire sacrifice. The rules of instruction propounded by the Samaj have their base in religion. The moral instruction, the criterion of a test for determining the efficacy of instruction, are also derived from religion. This becomes abundantly clear from the Chapter III of the *Satyartha Prakash* which sets forth at length Swami Dayanand's philosophy of academic education which involves acquisition and impartation of knowledge.

#### 4.7 THE ECONOMIC ORDER AND EDUCATION

While discussing the various components and issues of the educational philosophy of Swami Dayanand Saraswati, with a professor of education in the South Gujarat University, the present investigator was confronted with a problem as to how the Arya Samaj conceived of education as a means to improve the economic status of people. It is true that the social assum-



ptions which underlie the educational philosophy of Swami Dayanand Saraswati and of the Arya Samaj being so prominent, its economic assumptions escape with the least notice. The Arya Samaj has stood firmly for the ideal of equalising educational opportunity for all children without any distinctions of caste, creed or sex. But in order that the ideal of equality of educational opportunity for all can be realised, it is necessary to achieve the equality of economic opportunity to the best possible extent.

In this connection, it must be stated at the outset that the Arya Samaj has been started principally as a social reformation and religious renaissance movement and not also as an economic betterment movement. It has, therefore, not sponsored any direct and big programme of economic betterment. Swamiji accorded priority to the improvement of social conditions, religious practices and educational programmes of the people. Therefore, the facet of economic order did not develop significantly in the teachings of the Arya Samaj.

However, the Arya Samaj did take into account the economic side of its ideal of equality of educational opportunity. One of the four main principles on which the D. A. V. college, Lahore was based was that education would be imparted tuition free.<sup>45</sup> The spirit of self-help, self-reliance and even self-sacrifice had economic implications. The idea was to throw open the doors of the Arya Samajist educational institutions to the sons and daughters of all its members without any difference in their economic status. To this limited extent, the Arya Samaj tried to take care of the economic side of the question of equality of educational opportunity.

In the eighties of the nineteenth century when the Arya Samaj began its educational activities through starting public schools and colleges, the development of vocational and technical education was almost neglected by the then British Government in India. This had dire consequences on the growth of the economic condition of the country. But the D.A.V. Colleges of the Arya Samaj tried to remedy this situation to some extent by establishing departments or sections of vocational and technical education. This shows that as early as the eighties of the last century, the Arya Samaj had seen relationship between education and economic growth.

Further, the Arya Samajist educational institutions did not function on the basis of imparting passive learning and rote memorisation of isolated and ill-digested bits of information. They tried to develop in their students reason and rationality and promote in them personal qualities as thrift, industry, resourcefulness and efficiency, so important in exploiting natural resources and consequently assisting the growth of industries and development of the nation's economy. However, the fact stands that the Arya Samaj promoted the Swadeshi Movement which was as much economic as it was a political movement. In 1906, Lala Lajpat Rai took a lead in pushing ahead this movement, which led to the boycott of the foreign goods and encouragement of indigenous industries.<sup>48</sup> In the spread of this movement, the educated youths played no small part. This is another way, an indirect way, in which the Arya Samaj used education to contribute to bringing about a change in the economic order of the country, But in spite of all these said, the fact is to be accepted that because of its very nature of its origin, scope and mission, it has very little to contribute to the dimension of economic order and education.

#### 4.8 CONCLUSION

Thus, the Arya Samaj has a distinct and characteristic educational philosophy of its own. It stems from its basic general philosophy and draws its sustenance from its socio-religious character, its national spirit and patriotism, its mission of service to the society, its fervour for checking the evil effects and consequences of the Western style of the educational system in vogue and of the education being imparted in Christian Schools and Colleges. Some of the facets of its educational philosophy are also the facets of the very life which the Samaj seeks to mould for its followers. Thus, its ideals of education run parallel to its ideals of life—of religion and social functioning.

The educational philosophy of the Arya Samaj looks quite prominent in its rational religious dimensions, its socialistic social aim, its edge on changing the existing social order, its manifold educational values, its conception of universal education for the masses through a compulsory law for education,

its ideals of equality of educational opportunity and of national integration and its allegiance to ancient ideals and philosophy of education which have been acclaimed as the highest and finest by many scholars, Indians and foreigners.

The educational philosophy of the Arya Samaj cannot be fitted in the mould of any one school of educational philosophy. It partakes the characteristics of different schools.<sup>47</sup> It is idealist, spiritualist and pragmatic in its conception of education; it is naturalist, idealist and pragmatic in its educational aims; it is naturalist, idealist and pragmatic in its educational values; it is naturalist as well as idealist in its stand on curriculum. In other aspects of the educational philosophy, the Arya Samaj has a distinct and characteristic position. The many characteristics that the educational philosophy of the Arya Samaj takes from different modern schools of educational philosophy make the Arya Samaj as a distinctive educational enterprise.



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## **CHAPTER V**

# **EDUCATIONAL SYSTEM, INSTITUTIONS AND PROGRAMMES UNDER THE ARYA SAMAJ**

"We cannot understand the educational situation in a country unless we have some understanding of the social, economic, political and cultural strands that are woven into its textures, for it is out of these that educational objectives, ideas and practices develop. Not only the people of other countries interested in comparative education, but also its own nationals must learn to see the deep, living inter-relationships between the school and the society, between the total matrix in which the problems take shape and the solutions which education works out."

—Professor K.G. Saiyidain  
(in "The Humanist Tradition in Indian Educational Thought")

# V

## 5.1 INTRODUCTION

In 1875, when the Arya Samaj as an organisation saw light of the day, the educational system, institutions and programmes based on the British Western model had been in operation in all parts of the country. This educational system was not all in any way related to the Indian traditions and culture and did not reflect the needs and aspiration of the people. When an educational system is shaped on a foreign model, it tends to be less responsive and sensitive to the social and national needs of the country. And cultural displacement of the people is the natural outcome of such a situation. The educational system and the institutions, as Sir Eric Ashby<sup>1</sup> has said, fail to adapt themselves sufficiently to the vast and unique opportunities that surround them. This situation, Swami Dayanand Saraswati tried to correct. The Arya Samaj's was perhaps the first indigenous national attempt to revive the Indian tradition of education based on the Vedic teachings and to evolve an educational system suited to the Indian conditions of life and culture. In the present Chapter, an attempt will be made to delineate and discuss the educational system, the educational institutions and the curriculum developed by the Arya Samaj. The key to these is sought in the writings of

Swami Dayanand and in their interpretations by the Scholars. It has also found an expression in the educational activities of Swamiji's patriotic and foresighted followers, after his premature and unnatural death in 1883, to commemorate his sacred precious memory. The educational institutions and the programme offered by the Arya Samaj to the country are described by Thackore<sup>2</sup> as an "pre-eminent experiment at a definite renaissance and revival of Indian education" and "an endeavour to rehabilitate Indian culture and tradition through the instrumentality of a school or a college". Their major features can be undoubtedly called 'Indian'—indigenous in a broad sense because they are free from foreign influences and they, as further observed by Thackore<sup>3</sup> express the genius of India in the field of education. While welcoming such an expression of Indian genius, Tagore too has said :

"India has proved that it has its own mind which has deeply thought and felt and tried to solve according to its light the problems of existence. The education of India is to enable the mind of India to find out truth, to make this truth its own whenever found and to give expression to it in such a manner as only it can do."<sup>4</sup>

Swami Dayanand himself had seen with his own eyes the evil, disastrous consequences of the English education. This has been already referred to and commented upon in the last Chapter on page 201. A foreign critic like Ronaldshay<sup>5</sup> had also seen how the English education in India had denationalised, de-cultured and degenerated the young intelligentsia of the country.

"The ancient learning was despised ; ancient custom and tradition were thrust away ; ancient religion was decried as an outworn superstition. The ancient foundations upon which the complex structure of Hindu society has been built up were undermined ; as the new generation of iconoclasts found little enough with which to underline the edifice which they were so recklessly depriving of its own inclinations."

Swami Dayanand's own insight in the Vedic educational



thought and practices as well as his searching, penetrating diagnosis of the de-moralising impact of the English system on education on the minds and life of the Indian educated youths led him to formulate his own characteristic educational thought. Swamiji had formulated a broad plan of education and his followers, who were also intellectual giants, had built up an educational edifice with the help of the light and inspiration bequeathed to them by this great son of India.

This Chapter is devoted to this aspect of the contributions of Swami Dayanand and his organisation, the Arya Samaj. The treatment of the Chapter will be as under :

- (a) Swami Dayanand's scheme of early childhood education ;
- (b) Swamiji's conception of the pattern of education ;
- (c) Swamiji's system of education ;
- (d) The Arya Samaj and National Education ;
- (e) The educational institutions under the Arya Samaj ; and
- (f) The educational programme in the Arya Samajist educational institutions.

## 5.2 SWAMI DAYANAND'S SCHEME OF EARLY CHILDHOOD EDUCATION

### (a) *Importance of Early Childhood Education*

Swamiji held education in high esteem. In fact, he accorded a top priority to education. According to him all citizens, without any distinction of caste and sex should be educated. It would be through education alone that men and women can be expected to acquire the ability to read and understand the Vedic knowledge. Quoting Manu, he said in his *Satyartha Prakash* that :

"Of all the gifts in the world, that is of food, drink, kine, land clothes, sesame, gold and clarified butter, the impartation of the Vedic lore is the best. Therefore, the people should try as far as possible with all their power, thoughtfulness and means to promote the cause of knowledge. That country is blessed with prosperity in which the chastity of students, progress of know-

ledge, and the light of Vedic religion are kept up all the Vedic time."<sup>6</sup>

*(b) The Home as the Primary Agency of Education in Early Infancy*

In Swami Dayanand's scheme of education, the education of infants at home before the actual school age of eight occupies an important place. As shown earlier, Swami Dayanand looked upon three categories of persons as good instructors, viz., the mother, the father and the teacher. He attached very great importance to the home—the parents—as an agency of education. He firmly believed that "children do not receive so much good and benefit of education from any other person as they do it from the mother."<sup>7</sup> In holding this view, he foreshadowed what many child psychologists and researchers in the field of child development discovered later. Because he regarded a mother as a potentially great teacher of her child, he vigorously championed the cause of social, religious, economic and educational emancipation and uplift of women. In Chapter II of *Satyartha Prakash*, he therefore prescribed details regarding the time of conception, diet in pregnancy, delivery, the upbringing of the child in infancy and his planned training by the mother.

*(c) The Programme of Child Education by the Mother*

In the training of the infant by the mother, Swamiji underlined the following objective. viz., the mother to give the best instruction and training so that the child grows up good and virtuous and never abuses any organ of his body. This objective shows how deeply concerned he was about the healthy upbringing and training of children at the hand of their mothers. His scheme of infant instruction and training by the mother has the following characteristic features :

- When the child begins to speak, the mother should begin the first phase of her planned efforts to mould its tongue to ensure clear and distinct articulation. The child should be trained to pronounce every letter using its proper organ correctly and in proper stress of voice.
- When the child is able to speak and understand a little, he should be taught sweet speech and how to converse

with elders in the family and outside and with other children of his age or below his age in the right manner. The stress should be on courteous, clear and graceful speech.

—The child is also to be taught how to behave himself towards persons in the family and outside the home.

In the above, as well as in the following advice given to them as mothers, Swamiji touches upon what can be some of the vital aspects and components of early childhood education which the modern child psychologists and educationists have priced very highly :

“Spare no pains to make children master of their senses, lovers of knowledge, and fond of a good company. They should not unnecessarily be allowed to indulge in playing, weeping, joking, quarreling, laughing, bemoaning, fondling with an object, envy, enmity and all other evil habits. They should not touch and irritate the generative organ as it produces the loss of semen and the disease of impotency besides making the hand stink. The children should be trained to to acquire the habit of veracity, bravery, patience, amiability and similar virtues.”<sup>9</sup>

These ideas about the early education of children were expressed almost a century ago. Since then, the educational thought and practices in the domain of early childhood education have made much advanced strides. Even then, much of Swami Dayanand's educational thought in this regard can stand sound today. He fore stalled the future trends.

Swamiji rightly made home as the first vital agency of educating the child. The modern educational and psychological thought would be in absolute agreement with the wisdom of Swamiji in making the mother of a child his first vital instructor. His deep understanding of the educational process in entrusting the responsibility to the mother of moulding the child's tongue and imparting him speech-training cannot similarly be questioned. Modern psychologists have regarded the education or training in infancy very crucial for the inculcation of the right type of habits in their cognitive, affective and cognitive spheres. Swami Dayanand has also stressed the



importance of infant education for training in the formation of the right type of personal and social habits. Swamiji also implied that the mother should educate the child in the knowledge about the sexual organ so that through bad habit and ignorance, he may not fall a prey to bad, injurious sexual habits endangering his mental health. The only reservation one can have pertains to Swamiji's advice to mother that children should not be allowed to indulge in playing. In fact, 'play' is one of the psychological needs of the children. In play, the child is not only grows in bodily health but builds up castles of defence against mental illness. To play is an essential psychological need of the children. But perhaps what Swamiji meant by his apparent prescription against 'playing' was that too much playing which might lead the child to waywardness should be carefully guarded against. All play, if unwatched for or unguided, might result into bad habits and might endanger personality development of the children. That was, perhaps, Swamiji's fear. Swamiji also held these views probably because he knew that they were held valid in the Vedic times, and he could see no reason why the same educational truths could not be applied to the modern times—when they were empirically verified.

In making the mother the child's arch teacher, Swami Dayanand was perfectly justified. But then a question arises, are all our mothers intellectually, morally and physically equipped enough to take up such challenging complex responsibility of child training? Ordinarily a literate and socially well-emancipated woman can perform such tasks satisfactorily. But even she would need some professional orientation and guidance. In the nineteenth century, the educational, social, religious and political situation in India was among one of the worst in the world. Elsewhere in other countries also women had yet to fight their battle of emancipation. In India, women were largely ignorant and illiterate. Lord Curzon, in one of his speeches at the end of the nineteenth century, gives the following picture of the progress of both boys 'and girls' education.

"What was the state of affairs that we had to redress?  
I will try to summarise it. As regards Primary or

Elementary Education, i.e. education of the children of the masses.....Four out of every five Indian villages were found to be without a school; three out of four Indian boys grow up without any education; one Indian girl in every forty attends and kind of school.”<sup>10</sup>

Women were, as could be seen from the above quotation, highly ignorant. It was true that Swamiji made the spread of women's uplift a major campaign along with his determined efforts to wipe out distinctions among people created by birth and sex. But it takes time to uplift those who have remained for centuries backward and ignorant. Therefore, it must be accepted that though it was far-sighted on the part of Swamiji to make the mother the primary and the main teacher of the infant, in his time, she was very little equipped to take up this high responsibility. But on principle, Swamiji's position was psychologically and educationally sound.

Here, one must accept the fact that in the matter of early childhood education Swamiji's educational thought was far ahead of his time. Had he recognised the child's natural play tendency and provided for free play of children at least for some time, he would have been more acceptable to the modern child-development oriented teacher who bases her programme for the education of children more on play and spontaneous free activities. But this was the limitation not of Swami Dayanandji but of his time or the condition of the state of social affairs prevailing in the country. He must have seen in his own life hundreds and thousands of children wasting their lives in wandering about in streets, bazaars, river-banks, leading the life of vagabonds, falling easy prey to innumerable evil habits of thoughts, speech and conduct. Swamiji wanted to correct this social malaise. And, therefore, like Martin Luther of Europe, he was somewhat puritan in his attitude to children's play. In any scheme of education, some divergent angles are bound to be there. There may be a few features of Swamiji's scheme of the early education of children which may not meet the approbation of the sophisticated modern child development expert or child educator. But despite all these, the fact cannot be challenged that Swamiji had an original, indigenous, bold and clear scheme of early childhood education.

The age five to eight is the second cycle of early childhood education according to Swami Dayanand. According to Swamiji, a child should be sent to his or her separate school only when he or she is of eight years old. Between the age period 5 to 8, Swamiji had outlined his own indigenous scheme.

The same is quoted below in Swamiji's own words from *Satyartha Prakash* :

"When boys and girls are five years old, they should be taught the Devnagari characters and also those of foreign languages. Then they should be made to learn by heart with meanings the Veda-Mantras, such verses or *slokas*, aphorism, advice and morals and teach how to behave towards the Deity, mother, father, teacher, scholar, guest, king, subject, family, relative, sister, servant and others, so that they may not be misled and duped by Cheats."<sup>11</sup>

There are four things suggested here. Firstly, as soon as the child is five years old, the parents should begin teaching him or her Devnagari or Sanskrit script. Secondly, that time is good for teaching him foreign languages. Thirdly, he or she should also be taught the Veda Mantras, such other verses or *slokas* etc. And lastly, he or she should be imparted training in conduct or behaviour. It would be worthwhile to examine each one of the three facets.

The first dimension relates to the teaching of writing. Swamiji advocates it that it should begin at the age when the child is five years old. It is presumed that earlier, as shown in this Section, the child must have received training and practice in the manipulation of speech organs, and that he must have learnt to speak clearly and correctly. So, after speech training, the next step that Swamiji suggests is a training in writing. And this writing is to be in the Devnagari script. There is nothing strange in this proposal or scheme. In the past, even in the 1920s, as shown by the researches of Shri R.V. Parulekar and others, this tradition was fairly well set in many parts of the country. Swamiji himself was introduced to the similar mode and method of learning the Devnagari alphabet by his father and other elders with he was five years



old. Even this could be termed as the general cultural tradition in India handed down from the Vedic times in which a father functioned as the instructor of his child before he was admitted to a formal period of studentship after the completion of the *upanayana* ceremony<sup>13</sup>. Thus, the first phase of the child's education at the age of five as suggested by Swamiji is sound and well founded.

The second dimension of Swamiji's admonition is that when a child completes the age of five, he is ripe for being introduced to the teaching of foreign languages. It is surprising that Swamiji could develop such refreshing ideas on language teaching even in 1874 when he wrote his *Satyartha Prakash*. After the attainment of Independence, when the three language formula began to be advocated, arguments began to be put forward in some States to delay the introduction of the teaching of English at a much later date, in Standard VIII when the child is 13 years old. This argumentation was not sound educationally and even some facts of physiological development did not bear it out. Professor M.S. Patel has rightly observed :

"It is now agreed that a child of 6-10 has certain distinct advantages favouring learning a new language over the adolescent or the adult; greater flexibility of his vocal organs, spontaneous oral imitation, sensitivity to the forms of speech heard and the natural love of repetition."

Prof. Patel has quoted Dr. Panfield, the eminent neurologist, to show that there is an age when the child has a remarkable capacity to utilize those areas for the learning of a language, a time when several languages can be learned simultaneously as easily as one language.

"The brain of man is distinguished from the brain of all other mammals by its possession of elaborate mechanisms for the functions of speech. There are four separate areas of the human cerebral cortex devoted to vocalization. In the domain hemisphere there are three or four areas that are specialized for the formulation of speech and acquisition of language."<sup>14</sup>

The implications of Dr. Panfield and Professor M.S.

Patel's observations are that from age of 1 on through the early childhood, the speech areas of the brain are plastic and receptive, and the early childhood is the best period of learning one or more languages. In this context, Swami Dayanand's stand that when a child becomes five-year old, he should be introduced to the study of a foreign language or languages is perfectly valid and sound. This further reveals the matured educational thought of Swami Dayanand in 1874 and his farsightedness and vision in the field of early childhood education.

The third aspect pertains to teaching the child Vedic Mantras and other moral verses by heart and with meaning. How far these views of Swamiji are educationally sound? An attempt is made below to examine this issue critically.

Even today, in hundreds of Hindu families, there still continues a built-in practice, coming down from generation to generation, to make children learn by heart the sacred literature and moral sayings everyday in the morning where the father leads the recitation and the children repeat through chorus singing. This is what used to be the case in the Vedic times.<sup>15</sup> Children are also made to say prayers at night in a similar way. Children do this day after day, month after month and year after year. These verses of great moral strength and high values of life become a part of the permanent mental stock of children. Desai<sup>16</sup> in a study says that when children recite and practise these slokas and verses, they hardly understand anything therein. They have not the mental maturity to grasp the abstract and they struggle for meaning. But after they grow up and attain mental growth and intellectual maturity, these verses committed to memory in early childhood in a mechanical way, out of fun or family routine, become a source of great intellectual light and delight and of moral stimulation in hours of great darkness in one's life. He seems to suggest thereby that the practice of making children commit to memory the Veda [Mantras with meaning, verses, aphorisms and even prose passages is altogether not without educational significance. And, therefore, Swamiji was not at all wrong in his advocacy that children should be made to learn by heart with meaning the Vedic Mantras, etc., when boys and girls are five years old. Educational psychologists and language experts

of the modern times need not be disturbed about the wisdom of this view.

However, it would be worthwhile to attempt to clear a number of doubts and questions regarding the validity and reliability of the views Swamiji held. This question involves five major points :

- (1) When is it best to begin teaching of a language or languages ?
- (2) Is it possible to teach the alphabets to children at the age of five ?
- (3) What is meant by the term 'learning by heart' ?
- (4) How far is it true to accept the principle of learning by heart with meanings during the stage mentioned by Swamiji ?
- (5) To what extent would this process be helpful for building up the character of young ones ?

#### *(1) Best Time for Learning of a Language or Languages*

One of the crucial factors in the kind and extent of bilingualism or multilingualism is the age at which the language is learnt. No doubt, the aptitudes, motivations, opportunities, etc. play their role at various ages in such a way in the process of language learning that it becomes a matter of great importance for teachers and educators to distinguish them. Psychologically the ages of man may be accepted and delimited into infancy, childhood, adolescence and adulthood. Scientific investigations have pointed out that children are much more efficient at language learning. On this observation, Professor Emile B.B. de Sauze' calls this period before puberty as the 'Bilingual Period' while Dr. Theodore Anderson<sup>17</sup> of the Yale University, a leading authority on language learning in America choose to name this period 'Multilingual'. However, he does not consider the whole of this period as equally multilingual. The general observation on the intuitive linguistic power which children possess under the normal conditions begins apparently declining steadily from infancy to adolescence.

Mr. E.V. Gatenby's conclusion explaining the relationship between the age and the opportunity provided, demands a careful consideration in this respect.



"Let the pupils have a chance. Give them a teacher who knows the language thoroughly and will use it all the time. Let them start learning at the earliest possible age through pleasurable activities with the minimum of formal teaching and the maximum use of the language in natural situations."<sup>18</sup>

As the period of adolescence is considered as the period of moods and mysteries or of problems and confusions in the psychological researches, it is not advisable to begin the learning of a language or languages during this period. Hence the childhood is the most suitable time for boys and girls to learn multiple languages.

## *(2) Teaching of the Sanskrit Alphabet*

The teaching of alphabets to the children at this age is a controversial point that requires full consideration.

The champions of structural approach emphasize that language learning is a matter of acquisition of linguistic skills in a scientific way. The psychological order to be followed in this direction is auding, speaking, reading and writing. In learning a language scientifically, pupils are expected to undergo a regular programme that comprises sufficient practice to develop the writing skill. Usually language teachers start with aural-oral work. In the initial stage reading and writing are not very important. Reading and writing are to be taught to pupils incidentally in order to relieve the monotony of oral work. In the teaching of English, incidental writing is one of the features. Safaya<sup>19</sup> holds a view that mechanical writing begins at the stage when some amount of oral work and reading work has already been introduced. He suggests two methods for developing the skill in writing the Devnagari script—the method of comparison for North India pupils and the method of correlation for South Indian pupils.

Shri C.U. Desai<sup>20</sup> opines, "When pupils are learning to read English incidentally during the preparatory oral work, they may also be taught the English alphabets. This may be started in the second week.....If pupils are taught three or four letters a day, they can learn the alphabets in a week or two."

Dr. Pandey,<sup>21</sup> Vice-Chancellor, Jabalpur University, presents

his views on learning alphabets by children. According to him there are four educational sanskaras, of which Vidyarambha is one of them. This Vidyarambha is named otherwise by different writers as Akshararmbha, Aksharasvikara and Aksharalekhana. When the child is mentally made ready to receive education, the vidyarambha sanskara is performed as a mark of beginning and alphabets are taught. The name is quite suggestive to show its cultural significance rather than natural significance. This seems to have been originated at a very high stage of civilization. This was the time when alphabets must have been evolved and utilized for writing purposes.

According to Vishvamitra,<sup>22</sup> the Sanskara of learning of alphabets was in practice in the fifth year of the child during the Vedic period.

There was a time in the history of India, when the literature in Sanskrit was progressing by leaps and bounds-probably when the sciences of Grammar and exegesis were evolved and different branches of learning came into existence. This production of literature, as, it became too unwieldy for memory, alphabets were invented and the art of writing became known. At this time, there was a need for the preliminary instruction in reading and writing for the study of Sanskrit literature. With a view to solemnising the beginning of primary education, this sanskara of learning of alphabets, i.e. Vidyarambha achieved its place in the community. Even today this ceremony of Vidyarambha or learning of alphabets is found very common in many rural parts of India.

### *(3) Principle of Learning by Heart with meaning at the Age of 5*

The term 'Learning by Heart' signifies the idea that pupils during the period of early childhood when they begin to learn Sanskrit, the teacher tries to inculcate a habit of memorization on the part of learners. At present it cannot be gainsaid that Sanskrit is not a spoken language; but it is a classical language. It has a great cultural value as the vast amount of our literature belonging to various branches of knowledge is preserved in tact in Sanskrit. Locke<sup>23</sup> regards early childhood as a period during which one should work with the memory as much as one can, for it is impossible to have reasoning and thus prepare the way for the period at which reasoning begins. Palmer,<sup>24</sup> an autho-

city on language teaching makes the following remarks in this connection :

"They cannot memorize what they do not understand is totally absurd. The most successful linguists have attained their proficiency by memorizing sentences they could not analyse.....The temptation to replace habit forming by analysis and synthesis is so strong that the teacher must continually react against it.....Especially during early stages let memorization be carried on, on an extensive scale."

The observations made by the Sanskrit Commission in support of memorization, are of immense value :

"We would therefore suggest that memorization should not be frowned at and that it should be judiciously employed at different stages, both earlier and later and for particular types of material taught. The paradigms of declensions and conjugation of Sanskrit come under the category referred to above.....Whatever simplification of language or grammar or teaching method a gifted educationist might evolve there is no getting away from a certain quantum of memorization. This we want to emphasize, as, with a certain unreality, there goes on an indiscriminate decrying of memorizing which had adverse repercussions on the very growth of the intellect and the learning habits of the modern child."<sup>25</sup>

Memorization has its unique place in Indian methodology of teaching since times immemorial :

"With the keenness of intellect which our ancient seers possessed, they could see that rationalization is less helpful than memorization and therefore they were always on the alert to sharpen the memory of the child, which ensured a permanent mastery. Attempts for developing a sharp memory were to start immediately after the child was born."<sup>26</sup>

This leads us to derive a conclusion that in learning Sanskrit, the principle of learning the material by heart has a positive



impact on mastering the subject-matter and it has a special value in Indian methodology of teaching.

#### *(4) Learning by Heart with Meaning*

Under the normal conditions, every sentence consisting of words has a lexical or etymological meaning which can be had from dictionaries. Usually the meaning is grasped on listening to the sentence. According to Leonard Bloomfield,<sup>27</sup> a meaning is a stimulus-reaction feature which corresponds to a form. Otherwise the lexicographer's task would be rendered impossible<sup>28</sup>. This meaning is considered as a literal or word by word meaning.

Apart from this, in the process of thought-communication, a listener is required to understand the total meaning or amalgamated meaning in which case some words either retain, lose or modify their connotation. The total or amalgamated meaning may be in form of cultural meaning or individually suggested meaning. Robert Lado<sup>29</sup> has described in a schematic way the process of thought communication when two individuals speak or converse. This process of thought-communication indicates three types of the meaning : (i) Lexical Meaning, (ii) Cultural Meaning, and (iii) Individual Meaning.

For Swamiji's views on learning by heart with meanings in relation to Vedic verses, Subhashitas, aphorisms, etc., it appears something otherwise, because he had completely in his mind, a set of values, useful for children in the early ages for shaping their lives through engram-process or Sanskaras. It can be safely predicted that Swamiji might have thought other shades of meaning given below :

- (a) Elementary Comprehensional Meaning;
- (b) Symbolic Meaning;
- (c) Ritual Meaning;
- (d) Applicational Meaning; and
- (e) Situational Meaning.

Memorization with meanings at this stage according to the educational philosophy of the Arya Samaj reserves much scope for children to put into practice through systematic programme of daily life, based on the Gurukul type and thereby to achieve success in training the minds of young ones right from the

beginning. In the end, the child of today would turn into a well-balanced personality.

*(a) Elementary Comprehensional Meaning*

During the work of memorization, it is possible for a teacher to present before the children, elementary notions, sermons, suitable meanings of key-words, etc., and then to provide opportunities to children for training themselves through their daily prescribed hostel life.

*(b) Symbolic Meaning*

In the class-room, the teacher is supposed to narrate in a simple way the mythological aspect contained in the material for memorization. Thereby the teacher is expected to point out the Indian cultural value through other instances, stories etc.

*(c) Ritual Meaning*

In the engram-process, the ritual has an important place, provided the children are taught simple prayers from Vedic literature, Mantras from Agni, Rudra, Devi, Varuna hymns. The teacher here is required to demonstrate this meaning through the rituals and sacrifices in a miniature form and allow them to understand the inherent meaning attached.

*(d) Applicational Meaning*

In order to explain the meaning, the teacher along with the memorization work is supposed to allow the children gradually to participate and inculcate new habits and thereby understand the meaning of the material learnt by heart. When pupils once participate in the small and simple ritualistic experiments, they get motivated.

*(e) Situational Meaning*

With a view to making children understand, the teacher is expected to arrange special programme and functions suitable to the convenience of children in their leisure time. The children would thereby visualize in a crude form and grasp the situational meaning when children would learn the verses or passages by heart.

The principle of learning by heart with meanings in case of learning Sanskrit is practicable because of the specialities of the type of educational institutions established from time to time. In order to have promising results of this principle; one cannot connive at the practical life of the Arya Samaj institutions. In the normal educational institutions this principle is not workable for want of the characteristics of educational institutions of Arya Samaj.

#### *(5) Process Helpful for Character Formation*

The Engram-process or Sanskar-sprinkling that is the special characteristic of the Arya Samaj institutions right from their inception, has brought success to Swami Dayanand's educational philosophy by undertaking a number of experiments based on the Teacher-Pupil interaction and relationship. These experiments have remained responsible for long years to mould the character of the young minds through sufficient practice and training by allowing them to behave towards most respectable elderly persons at home or those in the society. This very process of engrams has enriched the lives of young children by putting them on the pinnacle of progress and prosperity in the full-fledged form of citizenship in the later stage of life.

The fourth aspect of Swamiji's scheme of early childhood education pertains to teaching manners and good behaviour to children, an aspect that was also referred to earlier in this Section. Psychologists point out that manners and behaviours are the inborn characteristics of children. They are the products not of nature (heredity) but nurture (upbringing or environment). In psychological parlance, they are sentiments and habits. And early childhood is the best period for the inculcation of right and desirable types of habits and building up of master sentiment and moral sentiments. Desai and Patel,<sup>30</sup> basing their observation on research finding, say that what a child is going to be as an adult is largely determined in the early childhood before he is five years old.

Swamiji, therefore, was farsighted in advocating that when a child becomes five years old, he should be trained in good manners and behaviour. This work can best be done at home. The mother, of course, would lead this training programme. But single handed she might not be able to achieve much.



All the members of the family will have to lend her a helping hand. Psychologists tell us that habits that have roots in sentiments become strong and last life-long. Sentiments get built up slowly from repeated emotional experiences a person has. Sentiments can be formed around persons, objects and abstract things. If children in their childhood are exposed to such experiences repeatedly which can be capitalised in weaving the fibre of desirable sentiments and of individual, social and moral habits, the child can well be considered to have been given a good start in his or her life.

With the detailed and critical examination of Swami Dayanand's scheme of early childhood education, an attempt will now be made to review his ideas on the pattern of education.

### 5.3 SWAMI DAYANAND'S CONCEPTION OF THE PATTERN OF EDUCATION

In the second half of the nineteenth century, the pattern of education under the Departments of Education created in the British Provinces had begun to take definite shape and root. Though the British Indian provinces and the Indian State territories differed in some details sometimes in even duration of a stage of instruction from among themselves, a definite pattern had evolved. At the bottom, there was an infant class, often attached to a primary school. There were three stages of instruction; primary, secondary and university. The primary had two stages, the lower primary consisting of first four or five primary classes and the upper primary extending over the next three classes. There were examinations at the end of the lower primary stage and upper primary stage and the Matriculation Examination of the Provincial University or of the neighbouring province at the end of the secondary stage. Universities had their own patterns and systems of examinations. Such was, in brief, the prevalent British pattern in the days when Swami Dayanand lived and worked.

Following the ancient Vedic tradition, Swami Dayanand also mapped out life into four major periods or stages, viz., (a) student life (Brahmacharyashram), (b) married life (Grihasthashram), (c) life of retirement (Vanprasthashram), and (d) life of renunciation of the world (Sanyas).

Swamiji identified student life with Brahmacharya or celibacy. In *Satyartha Prakash* he says :

"The vow of celibacy should be kept by students from 8th to 26th year of age.....Or, the vow may be kept for 18 years with 8 years of pre-school life make 26 years. Or, it may be kept for 9 years, or till the acquisition of knowledge is completed."<sup>31</sup>

At another place, Swamiji says : If a man keeps celibacy for 25 years, a woman should do it for 16 years of age. If a man is a celibate for 30 years, a woman should be so till 17."<sup>32</sup> Swamiji regarded it as veritable impediment in the pursuit and imparting of knowledge marriage before the 25th year of age of man and before 16 of woman.

Thus, studentship for both boys and girls is a period of rigorous and committed celibacy. Such an ideal was nowhere to be found in the British model. The British system of education could not have thought about this vital, crucial and decisive pre-requisite.

Swamiji has not demarcated his scheme of education into stages such as pre-primary, primary, secondary, and higher education. He had his original ideas about pre-school education to be imparted at home where parents, mostly the mother, would be the instructors. At the age of eight years, the pre-school period ends, and the child is to be given the *Upanayana Sanskar*. In his book "*Sanskar Vidhi*", Swamiji recognised only sixteen sanskars, of which Upanayana is one:

"Upanayana and Vedarambha-sacrament of regeneration by the investiture of the sacred thread at eight years of age for the Brahman at eleven for the Kshatriyas and twelve for the Vaisyas, as an emblem of the vow to study the Holy Vedas or the whole circle of knowledge."<sup>33</sup>

Thus, according to Swamiji, the completion of the Upanayan vidhi marks the entry point for the child into formal institutionalised education. The duration of education in very many cases lasts till the boy is 24 years of age. But in the case of some it may prolong to their 44th year or even to 48th year also.<sup>34</sup>

Thus, Swami Dayanand gave to the nation a new pattern of education which drew its inspiration from India's ancient educational and cultural heritage, which deviated markedly from the contemporary British model and which had potentiality to turn out such men and women who would be strong intellectually, morally, spiritually, and physically and who would have developed their wholesome personality too.

There is another aspect of Swamiji's scheme and pattern of education which distinguished it from the existing British model. Swamiji held that at the age of eight when a child goes to a school, the schooling should be on a compulsory basis. It is a very little known fact that when he visited Baroda in 1875 and met the then Devan Sir T. Madhavrao at the latter's invitation Swamiji advised the Devan to undertake two legislations immediately, viz., to enforce compulsory primary education and the second, to prohibit child marriage.<sup>35</sup> As shown earlier, in Chapter IV, his scheme of compulsory education was not limited to primary education but to the period of the entire schooling, i.e. upto the age of twenty-four.

#### 5.4 SWAMI DAYANAND'S SYSTEM OF EDUCATION

Neither Swamiji himself nor even his ardent followers claimed that he was an educationist. But he was an original mind. He was a seer, saint, scholar, Yogi, leader and nation builder. And all nation builders have their vision for evolving an educational system that can assist their schemes and programmes of national development. Education to them has always been a means of national regeneration and development. They looked upon it one of the soundest of investments. It was no sheer accident or an act of indulgence in rhetoric when the Kothari Education Commission (1964-66) said that education is the greatest instrument of social change. Swami Dayanand and his Arya Samaj, almost a century back, foreshadowed this role of education in social transformation of the nation. They gave a lot of thoughts, and expanded efforts in the field of education, from this point. Swami Dayanand Saraswati has given an indigenous system of education which India can claim as its own.

In the last two sections, an attempt was made to describe



and interpret its base—the pre-school education in the home and the broad pattern on structure of education. Mention was also made of the stress placed on celibacy or Brahmacharya period of the studentship. In this section, an attempt will be made to review and reconstruct the educational system that Swami Dayanand intended to build up.

Swamiji wanted to build in a true and sound system of education for the country. The goal of this system was religious and moral. According to Swamiji, religious and moral training was the foundation on which the educational edifice could be solidly built. Education without strong under currents and overtones of morality and spiritual values would be no good education, according to Swamiji's mould of educational thoughts.

"Swami Dayanand had no sympathy for a system of education which neglected the most essential and enduring part of man and which divorced religion from morality. Character-building, of which we hear so much in these days, occupied a prominent place in his scheme of education, but he held that true character-building was not possible unless boys and girls were taught their duty to God and Man."<sup>36</sup>

Thus, a strong religious and moral base with strong under currents of character building is the first conspicuous feature of Swami Dayanand's system of education.

Swamiji's system of education was not for the privileged and the fortunate few. It was universal—it was for all, without any distinction of sex and caste. His vision was of an universal, compulsory and free system of education. When Swamiji conceived his system of education, the Downward Filtration Theory in education still had its sway.<sup>37</sup> The British system of education was for classes and the masses were, by and large, neglected though apparently some provision was made for their education. There was rampant ignorance in masses. The State outwardly showed all interest in the educational uplift of the multitude of masses, but in actual practice, what was done was just a drop in the vast ocean of inaction, indifference and miserliness in educational spendings. In contrast to this ignoble and debasing situation, Swami Dayanand

put forward a system of education which held a good promise of universal education upto the adult age.

“In Swami Dayanand’s system of education, the rich and the poor, the high and the low, the prince and the peasant, the high caste and the low caste, the Brahman and the so called untouchable all read together, eat together, live the same life, undergo the same discipline.

The State provides free and universal education not merely upto the Primary stage, but for all the 18 years upto the highest stage; in exceptional cases even upto the age of 36 or 48; the State is to provide for the education of the citizen. In vain, shall we look elsewhere for a grand conception of the duty of the State in the promotion of education !<sup>38</sup>

Thirdly, in Swamiji’s system of education, the environment, climate, atmosphere, spirit, etc. played an important part. The teacher was not only to be an instructor, but a climate, a force, a moulder, a supervisor, an inspirer. *Tapasya*, not indulgence, service, not enjoyment, *Dharma*, not Godlessness, duty not pleasure were the resultant virtues of the system intended to develop in students. Sex education, practical personal hygiene, physical sturdiness, health, courage, resourcefulness, social service—all these were natural outcomes of his system. The student had very many opportunities to be in close touch with Nature.

In the prevailing British system, the student and the teacher had begun to move further and further from each other ; but in Dayanand’s system, the student and the teacher had a chance to develop the closest, most harmonious, the most encompassing and energising relationship. The educational institution became a real Guru-kula—a teacher’s home. More detailed discussion of this aspect of Dayanand’s system of Gurukul education will be given in the next Chapter.

Swamiji’s system of education was basically Indian, and, therefore, it was no wonder that it adopted Hindi in Devnagari script as the medium of instruction. A strong Indian system of education cannot sustain on a foreign medium of instruction, however, great that language may be. The advocacy for Hindi in the seventies of the nineteenth century to be adopted as a

medium of instruction, when its acceptance as one of the subjects of teaching was not even in the horizon of the official world, was bold and courageous thinking on the part of Swami Dayanand and his Arya Samaj. But Swamiji was out and out an uncompromising, bold thinker. He would pursue what he felt was the truth at any cost, under any eventuality. Swamiji's system of education also sought to restore to the Sanskrit language and learning its rightful place, which was lost in the new British system of education. This aspect has been also previously touched upon in this Chapter.

From these discussions and elaborations, it should not be construed that Swamiji and his Arya Samaj were blind to the importance and usefulness of Western learning and of the English language. His system of education was not so narrowly conceived. Swamiji was a seeker after truth wherever it could be found. For him, knowledge represented an aspect of truth. So, he welcomed Western knowledge to the extent it represented truth. He even favoured his countrymen going abroad in quest of knowledge at a time when religious orthodoxy condemned crossing the seas by Hindus for any pursuit. He was one of the crusaders against the contemporary social practice of ex-communicating a person who crossed the Indian sea and went beyond. Later on, in this very Chapter, it would be shown that the educational programme in the educational institutions under the Arya Samaj provided a good measure of Western learning and the English language was permitted to be taught. But Swamiji felt greatly disturbed when the Western education was allowed to denationalise the Indian youths, shake their basic faith and pride in their religion and culture, create in them a feeling of inferiority, impel them to give up the religion of their forefathers and adopt a new religion out of sheer ignorance of their own religion, divide them into classes and separate them from masses, debase them intellectually and make them subservient to whitemen in intellect, opinions, attitudes and moral. He, therefore, felt very strongly that India should have a system of education which could make a student proud of his national cultural heritage, which could deepen his love for his national language and mother tongue and create in him a sense of belonging and respect for his country of birth. A system of education which



snaps the student's natural bond of love and veneration for the land, its language, its history, its sociology, its economy and which renders him or her absolutely insensitive to its needs and problems is no good education. And none can say that Swamiji was wrong in his condemnation of such a distorted system of education !

## 5.5 THE ARYA SAMAJ AND THE NATIONAL EDUCATION

The main burden of the comments in the concluding paragraph of the preceding section was that the system of education that Swamiji conceived and passed on to his followers was *national*. The Arya Samaj movement gave to the country national education. As this is an important characteristic of the educationalsystem developed under the Arya Samaj, it is deemed fit to devote a few pages separately to its treatment.

To begin with, it would be worthwhile to define the term and scope of national education and then to examine to what extent the system of education propounded by Swami Dayanand and institutionalised by the leaders of the Arya Samaj can be deemed to be belonging to that category.

National education is indigenous. Conceptually, it is taken as one which grows out of the native soul and it is nourished and sustained by the needs and aspirations of the people—the Nation. It is rooted in the best of its past cultural traditions and moorings and the value system. It expresses the genius of India in the field of education. India's mind is manifested in it.

Annic Besant was perhaps the first person in India to provide a clear statement on national education. Beasant's pronouncement on national education is classical, and it needs to be quoted in some details because it clarifies the conception of national education.

“Nothing can more swiftly emasculate national life, nothing can more surely weaken national character, than allowing the education of the young to be controlled by foreign influences, to be dominated by foreign ideals, From 1896 onwards, I have ventured to urge on

the Indian people that the education which was given to their sons was denationalizing and despiritualizing. Foreign habits, foreign manners, foreign dress, foreign ways are all enforced in a foreign language which, in missionary schools, a foreign religion to boot, sterilizing the boy's heart and despiritualizing this whole nature....."<sup>39</sup>

Beasant then propounds the question : "What must our national education be?" and she herself answers it in the following terms :<sup>40</sup>

1. "National education must be controlled by Indians, shaped by Indians, carried on by Indians.
2. It must hold up Indian ideals of devotion, wisdom and morality and must be permeated by Indian religious spirit rather than fed on the letter of the creeds. That spirit is spacious, tolerant, all-embracing, and recognizes that man goes to God along many roads and that all the prophets came from Him.
3. National education must live in an atmosphere of proud and glorious patriotism, and this atmosphere must be kept sweet, fresh and bracing by the study of Indian literature, Indian history, Indian triumphs in science, in art, in politics, in war, in colonization, in manufacturers, in trade, in commerce. The Arthashastra must be studied as well as the Dharmashastra, science, politics as well as religion.
4. National education must not be separated from the homes of the nation. The ideals, the interests, the principles, emotions of the one must be those of the other. For the nation is built out of families, and the teachers in school and college must work in harmony with the teachers in the home.
5. National education must meet the national temperament at every point and develop the national character. India is not to become a lesser—not even a greater—England, but to evolve into a mightier India. British ideals are good for Britain, but not for India, India's ideals that are good for India are needed.

6. Away from all apologies for India, with all deprecatory explanations of India's way and customs, and traditions, India is herself, and needs not to be justified; for verily, God has evolved no greater, no more exquisite nationality than India's among all the broken reflections of His own perfect beauty."

The criteria laid down by Beasant for national education is clear and illuminating enough. They have rationality and at the same time overtones of patriotism. If these criteria are applied to Swami Dayanand's system of education discussed in the foregoing section of this Chapter, it would require not much effort and space to show that the Arya Samajist system of education was perfectly national. It has been shown at many points of discussion in this thesis that the major concern of Swami Dayanand and his followers was to prevent degeneration of national life, national religion, national society, national character that had been on a large scale in vogue in the country, and to regenerate the Indian society so that India becomes culturally religiously, socially, economically, politically and educationally a strong country—it regains the glory that was once hers but has been lost. It has been also pointed out earlier that Swamiji did not want that the education of the young sons and daughters of India be controlled solely and grippingly by the foreign influences. He wanted to shatter Macaulay's fond dream that by receiving Western type of education through the medium of English language, there would soon be a new class of persons Indian in body, skin and colour but Englishmen in intellect, opinions, attitudes, habits, values and morals. Swamiji, therefore, conceived of a system of education which would give Indian youths pride in their culture, religion and achievements, which would put an end to the process of denationalizing and despiritualizing let loose by the British system of education.

In Swamiji's scheme and system of education, the educational process is to be shaped by Indians themselves and it is to be carried on by Indians. The managers of educational institutions are Indians, and teachers who teach in schools and colleges are Indians, not any Indians, but patriotic Indians. His system of education, as shown earlier and as it will be further elaborated later, holds up to Vedic ideals of devotion, wisdom and



morality. Education breathes in energizing and ennobling religious spirit.

A conspicuous feature of the system and educational institutions of the Arya Samaj is that an atmosphere of national self-respect and proud and glorious patriotism pervades in them. How its curriculum and programme took in Indian colour and characteristics will be shown later.

But perhaps, the greatest strength of the Educational System of the Arya Samaj lies in the fact that the home and the school are brought closer to each other and there exists living and inspiring relationship between teachers and students which was distressingly found lacking in the British model of educational institutions.

The system of education conceived by Swami Dayanand and architected under the Arya Samaj later, meets the national temperament at every point and develops the national character. It seeks to develop India as India and not lesser or greater Britain. It holds up *Indian* ideals that were good for India and not the ideals of any other nation, however great and mighty it may be. It seeks to justify India without being apologetic. The Arya Samaj gave a sense of pride to the system and to the people that "God has evolved no greater, no more exquisite nationality than India's among all the broken reflections of His own perfect beauty"

Nurullah and Naik<sup>41</sup> also defined the characteristics of national education. They are as under :

1. Institutions professed to have a national outlook ;
2. Indian management ;
3. A spirit of sacrifice on the part of the founders and teachers of the institution ;
4. Provision for religious education ;
5. Provision of some courses (cover and above the usual courses recognised by the Universities and the education Departments) to meet the special cultural needs of the Indian people ;
6. A keener study of the oriental classical languages chiefly intended to create self-respect and a love for past traditions and to show that Eastern civilization was at least as good as, if not better than, the Western ;
7. Greater attention to modern Indian languages ; and

### 8. Lower fees.

All these eight characteristics were to be found in the educational system and institutions developed under the Arya Samaj. All the Arya Samajist educational institutions undoubtedly professed national outlook and they had Indian management. The institutions were established with considerable sacrifice on the part of their founders and the teachers. The educational system of the Arya Samaj provided religious education. It provided invariably some courses over and above those recognised by the neighbouring university or prescribed by the Government Education Departments to meet the cultural and other needs of the society. The Arya Samaj institutions provided education through the medium of Hindi and made provision for teaching the Sanskrit language and the literature developed therein. Many of the Arya Samajist educational institutions charged education fees low, and some of them even provided free tuition.

Vyas<sup>42</sup> is of the view that the idea of national education was for the first time introduced by the Arya Samaj and translated in its educational institutions. He bases his observation on the following arguments :

- (a) The Government's efforts in educating the people were without aim or purpose. Whatever little purpose was there was focussed on training Indians to fill in subordinate position in Government Departments of revenue and justice. There was no pointed effort at inspiring the nation into a new life. There was merely the spread of weak literacy. As against this, the national education as conceived by the Arya Samaj had a definite ideal before it. It preached love for the nation. It attempted cultural renaissance and social reformation.
- (b) When Indian youth was developing an inferiority complex and losing self-confidence, it was the Arya Samaj that struggled hard to stem the tide of denationalisation, despiritualization and degeneration. It was the Arya Samaj which reassured the educated youths that Indian culture was in no way inferior to the Western culture.
- (c) Further, the Arya Samaj realised that it was not impossible to work out its ideas of national education by remaining within the framework of the Government

educational system and therefore it developed its own system and ideology. It refrained from accepting Government grant which might have led in any form to Government interference.

This Section will be concluded with an observation by Pandey who also studied Arya Samaj's contributions from the perspective of surgent nationalism.

"During the period from 1885 to 1920, the Arya Samaj was a great force in the national movement. It is, therefore, wholly true that due to the attempts of the Samaj, a vibrant nationalism was growing and the masses were coming in close touch with it day by day. It was the Samaj which awakened the masses from their slumbers to a realisation of their rights and also their defects."<sup>43</sup>

## 5.6 EDUCATIONAL INSTITUTIONS UNDER THE ARYA SAMAJ

The Arya Samaj differed in one major way from the neo socio-religious movements that were strong in the nineteenth century. It set up under its fold a net-work of educational institutions in many parts of the country. The other renaissance and reformist movements could not claim this distinction. In this respect, it effectively competed with the Christian Missions who used schools and colleges as one of their means to further their goals of converting the Indian youths to Christianity. But the educational institutions of the Arya Samaj were not established to combat the Missionary efforts in converting Hindu youths to their religion. Educational institutions were set up to commemorate the sacred memory of Swami Dayanand in the first instance by spreading his ideals in education and to develop a system of education which was indigenous to the soil, which reflected the country's cultural traditions, which sought to meet those needs and aspirations of the people which the British system failed to cater to and which awakened the rising generation of the young boys to national pride and patriotism. Education was conceived as a grand instrument to bring about a new social order and social change.

A number of educational institutions came to be established



under the fold of Arya Samaj soon after the death of Swamiji. In his own life-time, Swamiji himself had made a few sporadic attempts to found Pathashalas to disseminate the Vedic teachings and propagate the Vedic ideals<sup>44</sup>. But these efforts did not succeed at all, and the Pathshalas had to be wound up.

Swamiji died in 1883. Three years later, his disciples in Lahore decided to raise a befitting memorial in his honour. The memorial took the form of an educational institution which was named as *Swami Dayanand Anglo-Vedic College*. It was not merely a college but was in fact a complex of a college, a school and a Boarding House. Its objectives have been already referred to earlier in this study. They were : "To encourage, improve, and enforce the study of Hindi literature; to encourage and enforce the study of classical Sanskrit and of the Vedas ; to encourage and enforce the study of English literature and sciences, both theoretical and applied ; and to provide means for giving technical education as far as education was not inconsistent with the proper accomplishment of the first object."<sup>45</sup>

It would be clear from the above statements of objectives of the Lahore D.A.V. College, the first educational institution to be founded under the Arya Samaj as early as in 1886, that besides perpetuating the sacred memory of Swami Dayanand, the educational institutions under the Arya Samaj were intended to develop a strong study of Hindi and Sanskrit, and to promote the study of the Vedas. The Arya Samaj institutions did not cut asunder their ties with the study of the English language and Western literature and sciences—these studies were also given their rightful place in these institutions. But the stress was on the inclusion of those aspects of Indian culture and religion which were denied a place in the then prevailing British model of education.

But in other vital respects also, the D.A.V. College, Lahore and later on the D.A.V. institutions at other places in the country, differed from the educational institutions admitted into the fold of the State Departments of Education at the school level and to the colleges at the University level. These institutions operated on the trinity of the principles of SELF HELP SELF SACRIFICE and ECONOMY<sup>46</sup>. Lala Lajpatrai observes in his study on the history of the Arya Samaj that the managers of the Arya Samajist schools and colleges were placed under a

moral obligation not to seek monetary assistance from the Government<sup>47</sup>.

In the later half of the nineteenth century, many of the high schools had Englishmen as their principals and the colleges had Englishmen to work as Principals and Professors. But the Arya Samajist institutions worked with the labours of Indian teachers, unaided by any foreign agency. This was a natural development in patriotic educational institutions. And the Indian teachers did their job as good, if not better, as the English professors did in other Government and Missionary Colleges. Regarding the outstanding achievement of the Lahore, D.A.V. College, Lala Lajpat Rai observes:

"They (the college students) have several times headed the list in English, Political Economy, History, Philosophy, Chemistry, Persian and other subjects. A considerable number of Government and University scholarships, granted on the results of University examinations, have every year been won by our students, and also medals and prizes. In the M.A. Class, we coach only in Sanskrit. All these have been achieved by the labours of Indian teachers, unaided by any foreign agency."<sup>48</sup>

The educational institutions under the Arya Samaj began with a lofty ideal of providing tuition free education. But this ideal could not be realised in full. The paucity of funds always posed serious problem to the management. Lajpat Rai<sup>49</sup> mentions that Government and University regulations also prevented the management from making all education tuition free. But still they kept their fees low-in many D.A.V. Colleges and schools, in the early days, the tuition fees has been generally 50 per cent less than those in Government Schools and Colleges<sup>50</sup>.

This spirit of self-reliance and self-help developed by the Arya Samajist educational institutions and unfortunately brought the Arya Samajist workers into great difficulty. The official agency in education regarded with distrust and suspicion this attitude of not hunting for Government grant and dubbed it mischievously as 'exclusiveness'<sup>51</sup>. The managements of the Arya Samaj educational institutions had been always under the

shadow of mistrust of the British officials. This was understandable in bureaucratic administration, because bureaucracy generally cannot tolerate people—much less a foreign bureaucracy—who can do big things without their help or patronage in a big way. And, therefore, the Arya Samaj schools and colleges never had a smooth sailing in the days of their early development.

The D.A.V. College, Lahore was the pioneering experiment. It began in 1886<sup>52</sup>. In June of that year, the School Department was first opened; three years later, i.e. in June 1889, the College Department began. When the Department began, it had less than a dozen students. But then the school and the college began to take root. They became very popular. In 1913, the school had on its roll as many as 1,737 students and the college 903 students, besides a sizeable number studying in the purely Vedic Department in the Faculty of Hindu Medicine and in the engineering and tailoring classes...<sup>53</sup> These figures are quoted to show that the D.A.V. College, Lahore, proved soon to be a popular enterprise, favourite with the people of the Punjab.

The Lahore Dayanand Anglo-Vedic College began as a small sapling. Now it has grown into a mighty tree. A network of the D.A.V. institutions had come up in the Punjab, in the Uttar Pradesh, the Rajasthan and in other States<sup>54</sup>.

But the establishment of the first D.A.V. College at Lahore was not all a rosy event. It created a split in the Arya Samajist leaders of the Punjab. Two distinct opinions developed about the courses to be taught in the D.A.V. College.

“Among the two patrons of the College, Pandit Guru Dutt was the advocate of Vedic education, in spite of his own education in English, and Lala Lal Chand was in favour of placing a special emphasis on English Education despite his ardent faith in Vedas and Swami Dayanand. This split was carried right through the rank and file of the Arya Samaj<sup>55</sup>.

One is not concerned in a work of this type with the other dimensions of the split. A few facts regarding the split, however, needs to be noted here. One group—the College Party—controlled the D.A.V. College. It established the Arya Pradeshi Pratinidhi Sabha in 1892 but registered in 1903. The



other group—the Mahatma Party—controlled the Arya Pratinidhi Sabha initially established in the Punjab. The effect of the split remained confined to the Punjab only. Even in the Punjab, the two parties did not remain totally antagonistic to each other. The responsibility of starting D.A.V. Schools and Colleges was left to the College Party and the Mahatma Party worked more specifically towards the propagation of Vedic ideals and teachings. The Party organised Dayanand Sadans to prepare and train Arya Upadeshaks, conducted Arya Vidyarthi Ashrams and a number of kanya Pathshalas<sup>56</sup>. It was this Party which established the Gurukul. “The dominant idea was to give a good trial to the system of education propounded by Dayanand in his works. High proficiency in Vedic Sanskrit and character building on Vedic lines were the objectives of the deviation.”<sup>57</sup> The Gurukul was established in 1902 chiefly through the efforts of its Principal and Governor, Lala Munshi Ram, a prominent pleader of Jullunder. The Gurukul is a distinctive contribution of the Arya Samaj. It would, therefore, be discussed at length in a separate full chapter.

Pareek<sup>58</sup> gives the following statistics of the educational institutions under the Arya Samaj in 1947.

“In the whole of India in 1947, there were about 3,000 Arya Samajs and 1,000 in foreign countries..... Besides these, there were 200 Sabhas and Up-Sabhas. The Arya Veer Dal had 540 Branches spread over the country. The number of Arya Kumar Sabhas had reached 200.

The number of high or higher secondary schools and colleges conducted by the Arya Samaj was 260. There were 2,000 primary and middle schools for boys and girls. There were 60 Gurukuls and Kanya Gurukuls, 200 Sanskrit Vidyalayas, 200 Pathshalas, 300 libraries and reading rooms.....”

Tables 5.1 and 5.2 give the statistics of educational institutions under the Arya Samaj till the year 1962. The latest figures are being compiled by the Delhi Arya Samaj foundation. Centenary Celebration Committee, hence they were not available to this Investigator.

Dr. Rajendra Prasad, Ex-President of India, whose message

is included in the Commemoration Volume of Dayanand College Ajmer, published in 1971 includes, the following observation about the Gurukuls under the Arya Samaj :

“Today over a thousand educational institutions under Swami Dayanand’s Gurukul movement of education are functioning throughout the world, imparting instruction to nearly 3,00,000 pupils at various stages of their studies and this movement has been doing good work for about a century, promoting national, social and cultural interests of the people.”<sup>59</sup>

**TABLE 5.1**  
**Educational Institutions under the Arya Samaj (1962)**

State	School Level				Coll- ege Level	Vedic- Sansk- rit Studies	Total
	Boys		Girls				
	D.A.V.	Guru:	D.A.V.	Guru-			
	Allied	kul Type	Allied	kul Type			
1. Andhra Pradesh	16	1	3	1	1	1	23
2. Bihar	6	3	6	—	1	—	16
3. Delhi	12	—	12	—	2	1	27
4. Gujarat	1	2	3	3	1	—	10
5. Maharashtra	12	—	1	—	3	—	16
6. Madhya Pradesh	3	—	3	—	—	—	6
7. Punjab	146	3	64	1	23	3	240
8. Rajasthan	5	1	6	—	1	1	14
9. Uttar Pradesh	64	6	42	—	36	2	150
10. West Bengal	11	—	1	—	—	—	12
Total	276	16	141	5	68	8	514

Source : Developed Institutions from the *Directory of the Arya Samaj Educational Institutions in India and Abroad*, Ajmer, Arya Samaj Sanstha Sammelan Karyalaya, 1962.

TABLE 5.2

Teachers and Students in Institutions of Higher Education under the Arya Samaj (1962)

		Enrolment	Teachers	Student-Teacher Ratio
1. University	(3)	800	81	1 : 10
2. Post-Graduate Co-leges	(16)	18,064 (Girls 658)	464	1 : 48
3. Men's Colleges	(23)	13,609	382	1 : 26
4. Women's Colleges	(20)	9,242	385	1 : 24
5. Technical Institutions	(5)	671	144	1 : 46

(Note : Figures in the bracket indicate number of Institutions)

Source : *The Disectory of the Arya Samaj Educational Institutions*, 8962, op. cit.

Thus, the educational institutions under the Arya Samaj have grown to a size that can be considered significant. They have found a more congenial soil in the Punjab and the Uttar Pradesh. Other States like Rajasthan, Gujarat, Madhya Pradesh, Bihar, etc. also have their share, but the share is small. The data regarding the Arya Samaj educational institutions in Jammu-Kashmir, Assam, Karnatak, Tamil Nand and Kerala State were not available to this Investigator. But the number in these States must be small. They have developed certain characteristics which have distinguished them from the general pattern of schools and colleges functioning under the official system and machinery.

These educational institutions embody popular initiative. They were established with the help of public donations, The management is in the hands of the Arya Samajist leaders. They were fairly-well-equipped in physical plant libraries and laboratories. Their greatest source of strength is the band of dedicated and devoted teachers. The institutions always tried to keep a live contact with the home of their students. Teachers and students formed a well knit, harmonious and congruent community. The standard of discipline in the Institutions was,



and even now, is fairly high. It is strict, though at the same time paternal, personal and even tender in its mode of operation. The D.A.V. Schools and Colleges and the Gurukuls do not have the problem of student unrest, and this, in itself, is no small achievement.

Conflicts between teachers and students, teachers and management, and students and management hardly develop. The management, teachers and students form a happy and pulsating community devoted to their task. The memory of Swami Dayanand still continues to be a powerful binding force among the members of the community. The moral and religious instruction forms a regular part of the programme. The Arya Samaj institutions have given to the country some of the best Principals and teachers and neat and clean educational administration and financial accounting. Each one of the educational institutions under the Arya Samaj can be credited with a commendable record of service in the field of education. They have contributed more than any other single body to foster Indian education in India. A number of D.A.V. Colleges and Gurukuls are the leading educational institutions in their States. In the pre-independence days, their past students and teachers were in the vanguard of the valiant freedom fighters. They played no mean role in the creating a climate of social transformation and religious rationality. As Suraj Bhan, the Vice-Chancellor of the Punjab University, has rightly said: "The D.A.V. is the hall-mark of excellence in the educational sphere and stands for a distinctiveness of the institutions which belong to this category."<sup>60</sup>

To be a D.A.V. and an Arya Samajist in the old days, and one would venture to say to continue to be so in the future is to be a synonym for a person who hated corruption, who placed duty above pleasure, who lived not only for himself but for others, who shared the joys and sorrows of his countrymen; whose ambition in life was to leave his motherland a little better than he found it.<sup>61</sup>

This section can be befittingly concluded with the following observations of Varma :

"The D.A.V. Institutions have reasons to be proud of the conspicuous service they have rendered in various

sphere of social reform and nation-building in the past. They have, therefore, now to renew their spirit in facing the new challenges confronting our Motherland. They have a role to play in the national integration of the country, and above all in turning out teams of youth imbued with faith in *Dharma* and a sense of mission to resolve the crisis of character that threatens to destroy our infant freedom and democracy.”<sup>62</sup>

### 5.7 THE PROGRAMME OF THE EDUCATIONAL INSTITUTIONS UNDER THE ARYA SAMAJ

It was stated earlier that the educational institutions architected by the leaders of the Arya Samaj deviated significantly from the contemporary educational institutions run by the official machinery and recognised and aided by Government in the form of private enterprise in education. The curriculum in these departmental schools and colleges was mostly on the western lines or British model. In the educational institutions the study of Western literature and sciences dominated. The study of the programme of the educational institutions under the Arya Samaj will be done against the background of the prevalent curriculum in official institutions in the later half of the nineteenth century.

The new type of primary schools that came to be developed in the second half of the nineteenth century in India had quite a rich type of curriculum. This happened largely due to the fact that they aimed at the spread of Western knowledge. The British officers of the Provincial Education Departments wanted to imitate the developments in England where subject after subject was being added to the curriculum.<sup>63</sup> The curriculum in the new primary schools included such prestigious subjects as Geography, Astronomy, Algebra, Geometry, Plane Trigonometry, Mensuration, the Elements of Natural Philosophy and the History of England and India and ancient history under History.<sup>64</sup> All throughout the Victorian Era, the curriculum of the primary school continued to show general enrichment with the inclusion of subjects of the Western literature and sciences.

Similar curriculum functioned in the official system of secondary schools also, but with this difference that in them

these subjects were taught through the English medium. In the secondary course, in many provinces English was taught as a subject during the three years, but it was used as a medium of instruction in the next four years; the highest education that could thus be imparted through the mother-tongue was limited to the middle school stage.<sup>65</sup>

The same story of the curriculum leaning heavily on the Western literature and Western sciences continued at the university stage too. There, the dominance of the English language as the medium of instruction was absolute. The modern Indian languages were completely neglected. The hopes that had been raised by the Wood's Despatch of 1854 that the Universities at Bombay, Calcutta and Madras would soon establish professorship of Modern Indian languages and bring about their development in such a way that they could be adopted as media of instruction at all stages at a very early date were never realised.<sup>66</sup>

Further, the curriculum in schools and colleges was mostly of literary type. Vocational courses and professional education were largely neglected in the official system. The expansion of liberal education was lop-sided. Religious education had no place in the official system, despite the fact that an impassioned plea to that effect was made by several Indians and Missionaries that the Government's policy of secularism in education was not in the spiritual interest of the Indian people and that all true education could not be separated from religion.<sup>67</sup> The education of religious education had come up before the Indian Education Commission in 1882 for decision and recommendation. The Commission rejected the proposal for the introduction of religious education in schools and colleges on administrative, financial and perhaps on political grounds.

"Our institutions for secular education should not be embarrassed by any meddling with religious instruction, for such meddling, among other mischiefs, will yield results which on the religious side will satisfy nobody, and on the secular side will be distinctly retrograde."<sup>68</sup>

Apart from the neglect of religious education, there were other areas of neglect. There was placed too high a premium on intellectual education; the physical education of boys and



girls was neglected. The idea of education of character-building was lost sight of. No conscious efforts were made to inculcate into the minds of the rising generations the moral and spiritual values. The subjects of Indian culture and traditions that could have given the intelligentsia a sense of pride in the country's past and had given to them added faith in the country's future had not been given a recognition and a place which they deserved. The educational programmes of the schools and colleges were mostly intellectual or curricular, the extra-curricular and co-curricular and cultural-recreation part of the educational programmes were either relegated in the background or they were superficially, irregularly and unsystematically attempted.

This was the educational scene in schools and colleges in India on the programme side in the second half of the nineteenth century. It is this narrow and lop-sided curricular development that the educational institutions under the Arya Samaj managements went about to correct.

The discussion of the educational programme in the Arya Samajist educational institutions will be preceded by a brief exposition of the views of Swami Dayanand on what should be taught to children and pupils. This is done because Swamiji was the mentor of the Arya Samaj leaders.

In Chapter III of his *Satyartha Prakash*, Swamiji says that parents and teachers should initiate children and pupils into the creed of the Gayatri verse of the Veda with its meaning.<sup>69</sup> The prayer adorning the spiritual glory of the supreme Being also should form a part of the educational programme. Swamiji maintains that after inculcating the article of faith by way of teaching the Gayatri verse of the Veda, the parents and teachers of pupils should teach them the *modus operandi* of praying and meditation. The spiritual worship requires deep breathing and the regulation of breath on the part of the students. Swamiji quotes an aphorism from the Yoga Philosophy and justifies the inclusion of deep breathing as a part of spiritual worship.

"When a man begins to practise the controlment of breath, his impurities or bad desires are gradually being destroyed in course of time, and his light of knowledge burns brighter and brighter in him, so that

the knowledge of his soul is ever on the steady increase till his salvation is affected."<sup>70</sup>

Swamiji, thus, justifies deep breathing as a part of spiritual worship in the education and training of children and students. He points out the educational advantages of the systematic exercise of deep breathing :

"One's courage being increased, the understanding becomes refined and sharp so as to comprehend very difficult and abstruse subjects quickly. It develops energy in the body, which adds to solid strength, valour, control over the senses, so that a person masters all the systems of philosophy in a very short interval of time. A Woman should also practise the Yoga or abstraction of mind in the same way."<sup>71</sup>

It would be clear from the above and the preceding quotations that the Yogic exercise advocated for children and students by Swamiji had not only spiritual implication, but it had rich educational potentialities. This programme has relevance for (a) tuning up physical health, (b) building up the character by purifying the inner springs of students' desires and giving them control over their senses, and (c) strengthening their learning, power of abstract reasoning and the retention process of knowledge, and thereby raising the quality of knowledge or standards of education. It is a major tragedy of Indian education that no serious thoughts have been till today given to this educational programme advocated by Swamiji as early as in 1874.

Swamiji, in his educational programme, had included the instruction of etiquette for students, an aspect that too remained neglected in the British model. He held the view that students should be taught the proper way of dining, dressing, walking, sitting, departing, conversing and behaving towards inferiors and superiors. If these are not taught in the homes and the schools, the students will grow without knowing them.

Swamiji's conception of education being largely religious and moral, he naturally emphasised the inclusion of the teaching of the *Sandhyopasana* and the *Pranayam*—the controlment of breath with the Vedic verses. The student should be taught the *Aghamarshan*, i.e. the desire to do evil to others should be

eschewed out from his mind. He advocates that students should be made to perform morning and evening mass in a retired place with rapt and undivided attention. The second service that he has suggested for students is one of Fire-offering or *Deva Yagna*. Swamiji has pointed out the advantages of *Havan* or fire sacrifice—it purifies foul air and bad water which produce disease. “The persons who stand at a distance from the place of the *Havan* or fire offering, smell sweet stench. In the same manner, they also feel foul fire getting purified and going with the wind to distant places where it replaces stench.”<sup>72</sup> Thus, there is scientific side of the *Havan* advocated by swamiji for educational institutions and students.

Swamiji advocated the practice of rigorous Brahmacharya for students. He had formulated a code of moral instruction. These have been already referred to and commented upon earlier. An attempt will now be made to describe and discuss the curriculum followed in the educational institutions under the Arya Samaj.

The Dayanand Anglo-Vadic College, Lahore, was the first educational institution established under the fold of the Arya Samaj. It, of course, included in its programme the study of English literature and sciences, both theoretical and applied, as was the prevalent practice of the day. But it did something else also which was not done by the schools and colleges of the official educational system.<sup>73</sup> It included in its educational programme the study of Hindi language and Hindi literature, and also gave a place of honour and importance to the study of classical Sanskrit and of the Vadas. The college also made a beginning in providing technical education which was sadly neglected at that time.

Lala Lajpat Rai, in a speech delivered at the Founder's Day Celebration in London in June 1914, referred to the following subjects : Sanskrit, Hindi, English, Persian, Philosophy—both eastern and modern, History, Political Economy, Logic, Elementary Physics, Chemistry, Elementary Botany, Elementary Biology, and Higher Mathematics.<sup>74</sup>

But perhaps the outstanding contribution of the D.A.V. College's educational programme was to counteract the proselytising activities of the Missionary colleges and schools. The Dayanand Anglo-Vedic College Movement initiated in 1884 by



the establishment of the D.A.V. College, Lahore, did one more great thing through its educational programme—it largely succeeded in averting the danger of Hinduism falling a prey to the extremely well-planned attack of Christianity. Lala Sain Dass gives a testimony to the success of the D.A.V. College in this regard.

“Not only has the current of Christian religion, which threatened to carry everything before it on the eve of the opening of the D.A.V. College, Lahore, has been stemmed, but the counter-current started by Swami Dayanand and pushed forward, through the Dayanand Anglo-Vedic College, with the life-blood of the early workers of the Arya Samaj has turned its direction the other way about.”<sup>75</sup>

The educational programme of the D.A.V. institutions emphasised one thing, which was lacking in other educational institutions under the British model—the production of men of character and ability. They endeavoured to produce young men and women who would be brain workers rather than body workers; the persons who realised that the price of progress was labour and hard and honest application to work. Lala Sain Dass rightly observed, “We need men who instead of being put out when they are hard hit become all the more strong and hardened in their determination; men who are physically fit, mentally alert and spiritually awake. I believe that the present crisis of the country is not so much economic as it is moral and spiritual.”<sup>76</sup> Thus, the educational programmes of the D.A.V. College Movement worked towards correcting the great drawback of the educational institutions of the later nineteenth century, namely, their inability to form a sound, active and decisive character in their students. And this in itself was no mean achievement.

The spirit of nationalism breathed in by the Arya Samajist educational institutions has already been dealt with at length in Section 5.6. That was another achievement of the educational institutions under the Arya Samaj.

The Gurukula system of education developed by the Arya Samaj was itself a distinctive departure in organisation, curriculum and teaching and learning. More about this would be

dealt with in the next Chapter in relevant perspective.

Many of the schools and colleges under the management of the Arya Samaj gradually adopted the curricula of the Government Education Departments and the Universities. This they had to do for obtaining Government recognition and in some cases even Government grants. The financial difficulties confronting the Arya Samaj institutions began increasing, and the earlier distinctive educational programme characteristic of a new system of education was no longer practically possible. It is a sad commentary on the state and its educational system that it could not accommodate, promote and strengthen educational experiments. However, these educational institutions have retained some of their unique characteristics. For instance, the teachers' morale and dedication in these institutions are higher than is the case in other non-Arya Samaj educational institutions. The organisational climate in terms of leadership, the atmosphere of warmth and affection in the relationship between the principal and teachers, and between teachers and pupils is good, and teachers do their job with sincerity and dedication. There is a tendency and the spirit among all the members of the educational institutions. Every member develops a kind of identification with the institution which is distinctive. The leaders, teachers, and students are all hard-workers. The teacher-student relationship is closer. It is based on genuine love and understanding. The atmosphere is disciplined, revealing motivation and less of hinderance. This is what the present Investigator found during her visit to some sampled educational institutions under the Arya Samaj in Gujarat, Maharashtra, Punjab, Rajasthan and Uttar Pradesh.

A few words may be offered here regarding the educational programmes in some Arya Kanya Gurukuls. The Arya Kanya Mahavidyalaya, Baroda, is taken here as an illustration.

It was founded in 1925. It has a spacious campus. There are two hostels accommodating 350 girls. Due to the munificence of donors from the East and South Africa, a well-equipped library, a spacious kitchen, a hospital with 16 beds, teachers' residential quarters and a guest house were erected. Baths, lavatories, water sheds, shooting range, spacious playgrounds for indigenous games, hockey, volley-ball, etc. are provided in the institution.

The Arya Kanya Mahavidyalaya teaches four languages—Sanskrit, Hindi, English and Gujarati. The medium of instruction is Hindi and Gujarati; Gujarati for Gujarati girls and Hindi for non-Gujarati girls. The majority of the girls are from Gujarat but one-third of the student population is from the other parts of the country. The following table shows the state-wise distribution of the students in the Arya Kanya Mahavidyalaya, Baroda.

**TABLE 5.3**  
**State-Wise Distribution of the Students in the Arya Kanya Mahavidyalaya, Baroda**

Gujarat	154	Madhya Pradesh	15
Africa	71	Mysore	4
Maharashtra	39	Punjab	1
Orissa	17	London	7
Rajasthan	1	Mauritius	1
Jammu-Kashmir	3	Dubai	1
Delhi	1	Persian Gulf	2
Bengal	4	Nepal	1
<hr/>			
Total : 325 girls			
<hr/>			

It is a sight to see that Oriya, Bengali, Marathi, Sindhi and Punjabi girls learn through the medium of Hindi with other girls whose mother-tongue is Hindi.

In the Arya Kanya Mahavidyalaya, besides the four languages, domestic science with practical and theoretical and practical physical culture courses are also compulsory. In the Domestic Science, it is largely the Indian bias and not the Americanised Home Science which is taught in the local M.S. University of Baroda. Girls learn child psychology, cooking, laundry, sewing, cutting, embroidery, needle-work, basket-making, etc. Fine Arts, such as music and dancing are compulsory and Bharat Natyam is also taught.

The following excerpt from the '*Sansha Parichaya*' of the Arya Kanya Mahavidyalaya throws significant light on the problems of the Arya Samaj institutions to preserve their originality in the educational programmes :



"Having run the institution on Gurukul System upto 1960 on independent lines, we decided to adopt Government recognised courses of S.S.C. of Gujarat S.S.C.E. Board so that the girls who wished to take different career in the universities may not be handicapped.

We kept our original Visharad and Snatika courses but by affiliation the trend of majority of incoming girls has been to opt for the S.S.C. course and not to hazard their future by subscribing to our Visharad and Snatika courses which were not recognised by Government either for Government services or for admission to recognised colleges.'''

The programmes of the Arya Kanya Mahavidyalaya have earned praises from eminent public leaders and educationists. For instance, Meharchand Mahajan, the Ex-Chief Justice of the Supreme Court of India, said that such an institution could be built up only by devotion of an extra-ordinary character. The late Shri Prithviraj Kapoor, the eminent dramatist and actor, was simply thrilled and enchanted to see the feminine hand that wielded the sword and the dagger, the lathi and lazim could also play with subtle grace and skill the Sitar and the Dillruba. It was a revelation to him that Durga and Saraswati blended into one. Dr. S. Radhakrishnan, the former President of India, regarded the Baroda Arya Kanya Mahavidyalaya as an unique experiment in line with the Nation's glorious traditions. Sir Shafaat Ahmed Khan said that the Indian Historical Records Commission was very much impressed with the Systematic displays of the girl-students and their thorough efficiency and the excellence of their methods of performance. A similar tribute was paid by Kumari Jyuthika Ray to the girls for their singular achievement in music, sports and gymnastics. The late Subhashchandra Bose was delighted, during his visit to the Arya Kanya Mahavidyalaya, to see the high quality of a display of physical culture, drill, archery, etc. by girl students. Even Madam Montessori during her visit to the Arya Kanya Mahavidyalaya, was pleased that the women's college was being run on the well-tested Gurukul methods.

The Baroda Arya Kanya Mahavidyalaya has tried to keep high the cultural traditions of the country. Its girl-students

celebrate seasonal change festivals like Makar-Sankranti, Vasant Panchami, Holi, and Sharad Purnima. The programme is rich and varied. It includes Brihud Yajna', lectures, essay competitions. Bhajans, illuminating talks by guest speakers, the staging of Garba dance, acting, dances, dramas, etc. Students also form grade-wise squads and offer cultural programmes of Garbas, dances, drama, comic dialogues, fancy dress competitions, mimicry, etc. The birth and death anniversaries like Ram Navmi, Shri Krishna Janmastami, Shrimad Dayanand Nirvan Day, Tilak Jayanti, Tagore Jayanti, Gandhi Jayanti and Subhash Jayanti are also celebrated. Celebrations are also organised on the occasion of Vijaya Dashmi, the Independence Day, the Republic Day, the four-day celebration of the Deepavali. Some festivals of the Arya Samaj such as Dayanand Jnan Ratri, the Arya Samaj Foundation Day, the Shravani Festival are also celebrated with gusto and dedication. The Institution's own festivals like the Kulpita Jayanti, the Kul Mata Jayanti and the Kul Bhrata Jayanti are celebrated. The other festivals include the Annual Day of the Arya Bala Sabha, and the Dikshant Mahotsava. A number of Sammelans are organised at the time of the latter celebration, such as the Sanskrit Sammelan, the Saraswati Sammelan, the Poet (Kavi) Sammelan, the Arya Sammelan, etc.

It would thus be seen that the Baroda Arya Kanya Mahavidyalaya has been able to offer to the country an educational programme which is in the best spirit and ideology of the Arya Samaj and keep alive its glorious cultural heritage. It has sought to train up Indian girls on innovative lines. The high school and college graduates that go out of the Arya Kanya Mahavidyalaya are physically strong, they have developed skills and abilities of defence in the event of any wayward and unscrupulous physical assault on them, and their personality is wholesomely developed. These girls are graceful and have all feminine beauty and strength, but they are not meek like dumb driven cattle. They have their individuality of their own. They are resourceful. They know how to manage home, rear children and at the same time participate in public social, cultural and even political life. It is these that constitute their original and unique contributions to the Indian education. The Baroda Arya Kanya Mahavidyalaya has primary, secondary, collegiate,

Suddha Ayurveda and Physical Education Departments. It has become a veritable educational complex.

## 5.8 CONCLUSION

Though the Arya Samaj was principally not an educational movement, it did use education to further its socio-religious objectives. Consequently, a characteristic educational system, educational institutions and educational programmes have developed under it. Swami Dayanand Saraswati himself has given an excellent system of early childhood education. He talked about a system of universal, compulsory and free education at a time when the British bureaucracy was avowedly hostile towards spreading education among the masses on a universal pattern and through taking recourse to Acts of compulsory education. Swamiji sought to revive the great ideal of Brahmacharya for students. He decried the current trend towards Godless education and pleaded for developing an educational system and programme that breathed in the fresh and invigorating air of moral and spiritual values. He made a lion-hearted attempt to revive the ancient ideals of character-formation and building up the moral fabric of the students. He was equally sensitive to the need of developing physical health and vigour of young boys and girls. He advocated Yogic exercise and meditation for purifying mind, strengthening intellect and raising the quality of educational out-put.

After Swamiji's untimely death in 1883, his followers began the D.A.V. College Movement to commemorate his sacred memory. The D.A.V. institutions ushered in a new system of education. It was on the national line. It retained the best features of the Western educational system in vogue in the country, but introduced several new features therein to remedy its short-comings. For instance, it gave a place of pride to the teaching of Sanskrit language and literature; it made the Hindi language the medium of instruction at school as well as college level; it provided for the teaching of Vedas; it revived the ancient tradition of close and ennobling teacher-student relationship; it gave prominence to the ideal of character-formation and the practice of celibacy during the student-hood; it revived the ancient Gurukula system of education; it introduced the teaching



of moral and spiritual values; it advocated self-help, economy and self-sacrifice in conducting educational institutions. A characteristic type of the D.A.V. Schools and Colleges and Boys' and Girls' Gurukuls has sprung up in the Punjab, Uttar Pradesh, Rajasthan, Gujarat, Maharashtra, Bihar, Andhra Pradesh, Delhi, West Bengal and outside India. At a few places Sanskrit Institutions and Centres of Vedic learning have also come up. The stress is on the revival of some of the ancient ideals and practices of education.

The Arya Samaj educational institutions did not cut themselves altogether from the educational programmes of the Western model. They have continued to teach the English language, Western literature and Western sciences. But they have also introduced curricula and other extra-curricular and co-curricular programmes which could be considered as characteristic or indigenous of India. Not merely liberal knowledge, but also vocational, technical and professional education received attention in the Arya Samajist institutions. Physical education and culture received also a prominence. Discipline of such nature and stature developed in these institutions which could not be even dreamed of in the educational institutions incorporated in the official machinery. The best traditions of teacher-student relationship, organizational climate, teachers' morale and student motivations developed in them. It is in these aspects that the Arya Samajist educational institutions made their distinguished contributions and they have been still retaining their distinguishing traits and features.

The Arya Samaj also revived the ancient tradition of the Gurukul system of Education. This system still has a place of pride in Indian education. A detailed discussion of this Gurukul system will be taken up in the next Chapter.

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## CHAPTER VI

# THE GURUCULAS UNDER THE ARYA SAMAJ

"The gift of the Gurukula University lies not in what is imported from its day-to-day functionings or its atmosphere of life and surroundings which interceptibly touches the subconscious side of life and almost unconsciously puts in us the foundation of future greatness. This atmosphere of free inspiration helps more than the routine work of the day. In the still moments of life, it is possible to feel the influence of the creative spirit and inspiration of the Alma Mater leaves upon us.... When life is touched, interest is created in education, and all secondary helps—information, observation, thinking—follow spontaneously."

—M. Sircar

# VI

## 6.1 INTRODUCTION

In the previous chapter the distinctive contribution of Swami Dayanand and his Arya Samaj was examined critically and at length in respect of the educational system, educational institutions and educational programme that could rightly be called Indian or National. The Arya Samaj is credited with a lead given to revive the Vedic tradition of the Gurukula type of educational system and institutions. In fact the Gurukula type of educational institutions is regarded as the most original contribution of the Arya Samaj to modern Indian education. The Gurukula educational institutions established by the leaders of the Arya Samaj after the death of Swamiji are described by different scholars in different ways.

Thackore calls it an 'indigenous system'<sup>1</sup>; Rabindranath Tagore sees in it 'an attempt to make education our own';<sup>2</sup> Munshi Ram (later Swami Shraddhanand) describes it as 'modelled on the great universities of ancient India such as that of Taxila';<sup>3</sup> Satya Deva terms it as an attempt 'to acquaint the student with Indian culture';<sup>4</sup> Ramsay Macdonald calls it 'rejuvenation of the Vedic culture and presentation to humanity steeped in soul-withering materialism and soul-killing agnosticism the right interpretation of the Divine Vedas';<sup>5</sup> Indra Vachas-

pati refers to it as "an institution blending the Eastern and Western philosophies and cultures";<sup>6</sup> Gadgil describes it 'as a model for an university with its residential character and its location away from the city';<sup>7</sup> Radhakrishnan, the former President of India, refers to it as an institution 'animated by the right spirit of service to the country based on a discriminating account of modern culture';<sup>8</sup> Meston says that the Gurukula at Kangri embodies its ideal of university and describes it as 'one of the most wonderful, interesting, and stimulating institutions' and calls it as 'one of the most original and interesting experiments';<sup>9</sup> Chamupati evaluates the Gurukula as a system of education that has rendered 'yeoman's service in bringing about cultural regeneration of India.'<sup>10</sup>

Many more passages can be quoted to show that the unique characteristics of the Gurukula educational instructions have been recognised by eminent scholars, educationists, national leaders and public men of great standing and learning. The Gurukula Kangri Vishwavidyalaya is credited with turning out students who have distinguished themselves as eminent literary masters in the Hindi language, reputed scholars, able administrators, leading scientists, great leaders of political thought, efficient teachers, front-mark educationists and selfless and devoted public workers. The Gurukulas pursue high ideals of scholarship, character-building, national service, patriotism, simplicity and self-sacrifice, national integration and the Vedic ideals of life. Even in free India, it has continued to maintain its separate entity as a type of educational institutions where the Indian intellectual does not remain, as it happens in other British-oriented universities as feared by Sir Eric Ashby,<sup>11</sup> "a culturally displaced person, nostalgically treasuring his threads of communication with England", and which led Edward Shils to conclude that there is no "intellectual community" in India. The Gurukula constitutes courageous attempt, to use the language of the Kothari Education Commission, "to bring back the 'centre of gravity' of Indian academic life, within the country itself."<sup>12</sup> Sir Eric Ashby has pointed out some of the serious defects and short-comings of the Indian Universities patterned on the British model. He observes :

"The failure of the university to meet the challenges of



Indian society has many complex causes, but among the causes are undoubtedly the decisions made between 1835 and 1854. To exclude from universities for half a century the whole of oriental learning and religion and to purvey to Hindus and Muslims a history and philosophy whose roots lie exclusively in the Mediterranean and in Christianity; to communicate the examinable skeleton of European civilization without ensuring that the values and standards which give flesh to these bones are communicated too; to set up the external paraphernalia of a university without the warmth and fellowship of academic society; these are the handicaps against which Indian universities are still struggling and which prevent the university from becoming the centre and focus of India's intellectual life."<sup>13</sup>

The Gurukula Kangri University of Haridwar developed by the Arya Samaj leaders is particularly free from the defacing defects. It shows how foresighted were the Arya Samaj leaders in conceiving a university which can respond to intellectual, cultural, social, religious and nationalist ideals of a sociocultural organisation that has chalked out a unique path for directing its efforts to regenerate the Indian society and to keep India's intellectual life focused well within the country.

## 6.2 THE GENESIS OF THE GURUKULA MOVEMENT

Before the Gurukula system in education established in India by the leaders of the Arya Samaj is examined in perspective and in its various dimensions. It would be worthwhile to discuss the events and analyse the factors that were responsible for the shift in the emphasis that occurred from the establishment of the D.A.V. type of educational schools and colleges to the establishment of Gurukulas in the country. A broad reference to the great split that occurred in the Arya Samaj, in the concluding decade of the nineteenth century, of the Punjab and the formation of the Culture or College Party and the Mahatma Party had already been made in the previous Chapter. The origin of the Gurukula would be examined at some length in this Section.

The Gurukula came to be established in the spirit of revolt. In its establishment, some of the very leading persons who had taken part earlier in the establishment of the pioneering Dayanand Anglo-Vedic College at Lahore participated prominently. Lala Lajpat Rai describes the origin of the Gurukula as "due to the same spirit of revolt which compelled Dayanand to forsake his parental home and became a wanderer in the quest of truth."<sup>14</sup> Some of the leaders of the Arya Samaj in the Punjab—specially Lala Munshi Ram, Durga Prasad, Ram Bhaj Dutta Chaudhary and others—who were originally in the forefront of the movement for starting the innovating D.A.V. College, Lahore, felt dissatisfied with the educational programme of the college, and the emphasis that came to be placed on the English language and Western literature and sciences. They particularly felt that "enough emphasis was not being laid on the study of Sanskrit literature and on the Vedas."<sup>15</sup> Lala Lajpat Rai elaborates their dissatisfaction in the following words :

"Within a few years of the establishment of the D.A.V. College, they found that the system of education followed was not after their heart; that it did not come up to their ideal of Vedic education; that the managers cared more for University results than for sound national education; that the fact of its affiliation with the official University prevented them from making radical changes in the curriculum of studies and materially interfered with their independence."<sup>16</sup>

For some time, these leaders who deviated from the dominant thinking that guided the activities of the D.A.V. College, carried on the agitation and directed their efforts to persuade their colleagues by remaining within the fold of the institution. They adopted the democratic process of persuasion and argumentation. They set forth the plea that a fair trial should be given to the system of education as propounded by Swami Dayanand in his *Satyartha Prakash*.<sup>17</sup> Even though being jeered at, Lala Munshi Ram continued to advocate imparting education through Hindi.<sup>18</sup> The opponents of Lala Munshi Ram and others called them, "religious fanatics and debarred them from the management of the college."<sup>19</sup> They soon realised that the majority of the leaders who were entrusted with the management of the

D.A.V. College were not prepared to accept the radical changes that they advocated. They, therefore, saw no point in continuing their association with the running of the college. They took the historic decision to secede and go their own way.

“The first agitation for Gurukulas was sponsored by Lala Munshi Ram in 1897, and was supported by Arya Patrika, and other papers. Later, the resolution to establish a Gurukula was adopted by the Arya Pratinidhi Sabha, Punjab, in November 1898. For want of money, the matter continued to hang fire for sometime. To overcome this difficulty, Mahatma Munshi Ram took a vow not to step in his house until the collection of thirty thousand rupees had been made.”<sup>20</sup>

Where there is a will, there is a way. The financial difficulty was soon solved only in about eight months.

But then the location of the Gurukula stirred up another controversy. A reference to this controversy would be made later. But the Gurukula came to be established in the Kangadi village on the bank of the river Ganges.<sup>21</sup> Other sources also corroborate the story.<sup>21</sup> For instance, the same facts were also emphasised by Indra Vidya Vachaspati.<sup>22</sup>

Gurukula hutments began to be erected, and they were ready by 1902. However, the first Gurukula actually came into existence in 1900. It was named as the Gurukula Kangdi Vishwavidyalaya. Pandit Ganga Dutta became its first Acharya. It enrolled the first batch of 24 students including Lala Munshi Ram's two sons. The students were called *Brahmacharis* on the pattern of the Ancient Gurukulas. This nomenclature reflected the ideals of Brahmacharya for studentship.

### 6.3 THE GURUKULAS IN ANCIENT INDIA

For the establishment of the Gurukulas in the country, the Arya Samaj leaders drew their inspiration from the Gurukulas of the Ancient Vedic India. It would, therefore, be worthwhile to review in brief the main characteristics and features of the Gurukulas of ancient India. The account of the Gurukulas of



the ancient India will be based mainly on the researches of Altekar,<sup>24</sup> Radha Kumud Mookerji<sup>25</sup> and Apte.<sup>26</sup>

The Smritis lay down that immediately after his *Upanayana*, a student should go to his or her Guru—preceptor and live in his family under his roof. The term '*antevasin*' is used to denote such a student living in the Gurukula. The rules are laid down for students governing their living and study in the Acharya-kula. The *Tilamutthiya Jataka* throws some light on the reasons why parents in ancient times preferred to send their sons to stay at the preceptor's home for their instruction. The prominent reasons, given were : (a) breaking their pride and haughtiness; (b) making them learn to bear heat and cold, (c) making them teach also the ways of the world, (d) such a stay at the Gurukula was also regarded as facilitating studies, toning down personal idiosyncracies, and helping them to become more resourceful and self-reliant. In ancient times, the Gurukula system was regarded as very beneficial and though it was not a universal practice but was followed whenever circumstances of parents permitted. The Vedic study was regarded in ancient India as a specially holy affair and it was, therefore, carried on in quiet places far away from the haunts of men. It appears that lodging and boarding arrangements were made by the teachers for their own students living in their own *ashrams* or the houses.

The advantages of the Gurukula system were many. Students studied under close and constant supervision and guidance of their teachers. The close and constant association with the teachers moulded student's character. The knowledge and scholarships that they acquired attained a great depth. Self or inner discipline developed. Habits of regular study began to be built. Healthy attitude to and readiness for self-help, self-service, simple living, hard work, cooperation, righteousness, character, celibacy, etc. developed through planned nurture. Teachers developed a concern for the well being of their students. A kind of father-son affectionate relationship developed between them. Education imparted by the teacher and acquired by '*antevasin*' students was soul building, mind-developing, personality-making, morally stimulating, and harnessing and unfolding the best in the individual student. Education was really a process of all round or total development of the students, so repeatedly emphasised by modern educationists.

Radha Kumud Mookerji<sup>27</sup> has shown that in ancient India, Upanayana was looked upon as a sanskar accomplishing a second birth which was purer in its origin than man's natural birth. It was sought by law to make education universal and compulsory among all the three castes which made up the Aryan society in those days. The student was required to promise that he would abide by the rules of the *Brahmcharya*. The student lived in the house of the teacher. Then a sacred and inviolable character of the spiritual bond began to develop connecting the teacher and the student closely to each other. This is reflected in the following admonition :

"Thy heart shalt dwell in my heart ; my mind shalt follow with thy mind ; in my word thou shalt rejoice with all thy heart ; to me alone thou shalt adhere ; in me thy thoughts shalt dwell ; upon me thy veneration shall be bent ; when I speak thou shalt be silent."  
(Hiranya, i.2, 5, II).

In the teacher's household, there was restriction as to the food and drink for the Brahmachari. One of his duties was to go out begging for alms. The life of the student was governed by rules. One of the rules was that a student should serve his teacher with devotion. But the teacher-student relationship rested on a moral foundation. The austerity of discipline to be observed by the student was puritanic. Many moral injunctions were laid down which the student was required to obey. Rules for governing his studies were also prescribed. For instance, one of the rules of study was that the student should be very attentive the whole day long, never allowing his mind to wander from the lesson during the time of the study.

Apte<sup>28</sup> has also thrown some light on the ancient Gurukulas. The teacher or Guru occupied a high position in the society. No teacher was a paid servant. Charging fees to a student was unanimously condemned by all thinkers. The teacher was considered as the father of the student because he gave him the second birth. The Acharyas taught the Shastras and they usually lived outside populous places to avoid inconvenience of city life, to facilitate concentration on studies and to inculcate the habit of renunciation and simple living among students. Brahman teachers used to impart education.

Teachers provided free boarding and lodging to their pupils. The word '*Brahmcharin*' was synonymous with the word 'student' in English. The Brahmacharya period, was to be used for controlling desires which if uncontrolled lead men astray. In the Gurukula he had to observe two-fold discipline, viz., the restrictions and formalities that he had to undergo and the special discipline that was ordained for a student; knowledge was acquired by the student through putting questions to the teacher and by serving him. The desire and curiosity to learn on the part of the student was considered very important. Application, celibacy and faith were considered three important qualities that each student was expected to possess.

Such was the broad picture of the Gurukula system and method of education in ancient India. This picture is built up on the basis of its exposition by Altekar, Mookerji and Apte.

#### 6.4 THE LOCATION OF THE FIRST GURUKULA

Gurukulas in ancient India were often away from the human habitation. But Altekar says that the statement that in ancient India, education used to be imparted in sylvan solitude away from the throng of the village and city life is "neither wholly true nor wholly untrue."<sup>29</sup> Commenting on the observation of Tagore that the forest and not the town was the fountain head of Indian civilization, Altekar says that so far as the statement can be applied to education, Vedic study being regarded as a specially holy affair, it was true in the case of its religious and philosophical dimensions, implying thereby that the teaching of the Vedas, religion and philosophy must have been done in quiet places away from the haunts of men.<sup>30</sup> Referring to *Gopatha* and *Samavidhan* Brahmins, Altekar points out that they lay down the rule for the *Brahmcharin* that he could enter village only for his daily alms; the rest of the time, he was expected "to spend in quiet localities on the outskirts of the village settlement." Altekar also points out that some celebrated teachers like Valmiki, Kanva and Sandipani, though they lived in the forests, had made arrangements in their Ashramas for instructions in secular subjects like grammar, philosophy, astronomy and civics in addition to Veda, religion and philosophy.<sup>31</sup> Altekar draws further support to his conclusion from the



*Jatakas* which had numerous references to Takshasila teachers and students who used to live in the metropolis of *Gandhara*, and also from *Smritis* which prescribe a holiday when a death occurs in a village or when it is infested with thieves.<sup>32</sup>

Thus, in ancient India, the Gurukulas were not always away from the haunts of men. They were sometimes on the outskirts of the village, settlements, sometimes even in cities, towns or villages, and sometimes in forests. But this should not be interpreted to mean that the Gurukula system of education of the ancient times was not unmindful of the advantages of study in quiet places. On the contrary, even when the instructional work was carried on in towns and villages, the need to carry on teacher-learning in quiet places was always taken care of. There are ample evidences available which show that for a very long time, even upto the 17th century, practice existed of Gurukula teachers repairing to adjoining gardens and orchards for the purpose of imparting instruction to their pupils. The Buddhist monastic universities like Nalanda and Vikramshila were like modern universities of Oxford, Cambridge and Banaras Hindu University located in towns which could be called university settlements where "arrangements were made for the lodging and boarding of the students who flocked there in thousands and they combined the advantages of both town and forest life."<sup>33</sup>

Thus, even in the ancient Gurukulas stress was laid on quiet place of settlements. Therefore, when the question of deciding the location of the first Gurukula came up before the Arya Samaj leaders, leaders like Lala Rajaram and Rai Thakor Datta advocated strongly that the proposed Gurukula should be set up near Lahore or Amritsar, as it would be easy to persuade people to donate land for the Gurukula; the Arya leaders of Hargovindpur proposed that it should be set up in that town and the necessary resources for the physical plant would be forthcoming from the inhabitants; Lala Jagannath proposed that the Gurukula be set up near the site of his large factory. But Mahatma Munshi Ram, the pioneer among leaders of the Gurukula movement, had long thought about the nature of the Gurukula. He insisted that the best location for the proposed Gurukula is the bank of some river. For the support of his views, he cited a verse in the *Yajurveda* which stressed the view that a person develops his intelligence best and becomes learned

by acquiring instruction from teachers by residing near some mountain or on the meeting place of rivers.<sup>34</sup> And eventually Lala Munshi Ram's views regarding the location of the Gurukula prevailed. One Munshi Aman Singh, a resident of Najibabad town of Bijnaur got the 'inspiration' that the proposed Gurukula be set up in his Kangadi village which is situated on the bank of the river Ganges. Some other leaders of the Arya Samaj of the Bijnaur district like Chaudhri Chunni Singh of Nahtaur, Baboo Mitthanlal Khanna of Saharanpur, Chaudhri Fatch Singh of Rajpur Navada and Chaudhari Sher Singh of Bijnaur also held the similar views. They played a leading role in getting the donation of the whole village of Kangadi for the establishment of the Gurukula.<sup>35</sup> Thus, the first Gurukula under the Arya Samaj came to be established at Kangadi in 1902 and the Gurukula came to be known as Gurukula-Kangadi.

A few more details about the location of the first Gurukula of the modern period would be illuminating. It was a site between the Nilgiri and Nildhara with the Himalayas on one side and the Ganges on the other. It was amidst beautiful and awe-inspiring natural setting. Children of the Gurukula grew up with constant commune and under the inspiring and soul-building influence of nature. The poet Wordsworth said that 'an impulse from a vernal wood can teach you more than books could do.' A similar song could be sung about the natural environment of the Kangadi Gurukula. But the place where the Gurukula was eventually set up was formerly a jungle. The huts of the Gurukula were built there after clearing the jungle. But the place round about the Gurukula's site was the abode of wild animals. Their presence was felt particularly at night.

"Tigers roamed freely at night about the place where the Gurukula was started. They were angry with the man who had usurped part of their empire. They roared and the children of the Gurukula trembled. But the strong protecting arm and the stout courageous heart of our hero (that is Mahatma Munshi Ram) were always with them to comfort and encourage. Under his loving guidance, they learnt to face with courage the dangers of the forest, to bear with equanimity the inclemencies of the weather, to move about bare-headed

and bare-footed the biting cold of winter or the scorching summer sun.”<sup>36</sup>

Great minds think alike. Rabindranath Tagore who established his famous Shantiniketan, had an equally original educational undertaking in 1901, that is, almost at the same time when the Gurukula was established at Kangadi. He also took to the view that an educational institution should be established in the midst of open, spread out nature. The Shantiniketan of Tagore was an *Ashram* school like the Gurukula. About the forest environment for an educational institution Tagore says :

“The forest is the grand manifestation of the unity subsisting all aspects of life and affords scope for the realization of a super-conscious finite joy lying in the heart and centre of all creation. The vast background of Nature as represented in forest provides a grand perspective against all objects, all feelings lose their exaggerated shape and assume due proportions. The unique spirit of the forest is the spirit of tranquility which is a note of consummation and fullness. Our true education is possible only in the forest, through intimate contact with Nature and purifying austere pursuits.”<sup>37</sup>

Rabindranath Tagore, in his essay on “*Shiksha Samskar*” (1906) advocated that an ideal educational institution had to be established “away from the turmoil of human habitation, in solitude, under the open sky, amidst wild fields, trees and plants”. There the tutors would be occupied in quiet studies and teaching and the pupils would grow up in the sacred and profound atmosphere of learning.”<sup>38</sup>

Thus, Mahatma Munshi Ram, the founder of the Gurukula, and Rabindranath Tagore, the founder of Shantiniketan, were both naturalists, after the true traditions of Ancient Indian Rishis in their concept as well as of an ideal educational institution the actual location of their unique educational institutions. The naturalists<sup>39</sup> in the domain of educational philosophy, believe that a child learns best from Nature’s free and energizing environment. Both of them maintained that the best environment for an educational institution is supplied by



Nature which gives the child abundant scope and provides inspiration for free self-development and inner discipline.

The whole ideology about the location of the Gurukula reveals as implied earlier, a Naturalistic philosophy of education on the part of Mahatma Munshi Ram, the founder. For the fullest and joyful development of the body and mind of the child, the Naturalists feel that a direct and free contact with Nature is primarily essential. In the educational institutions located in the very lap of Nature, a kind of natural beauty, purity, sacredness, an attitude to meditation, an atmosphere for 'looking within' are automatically created and, therefore, such institutions are best fitted to disseminate religious education without taking recourse to religious ritualism and direct preaching.<sup>40</sup> The Gurukula had this unique advantage arising from its location. This fact is often lost sight of, but it is a very significant fact. Thus, the location of the Gurukula was a far-sighted vision on the part of its founders.

## 6.5 THE GURUKULA IDEOLOGY AND SWAMI DAYANAND

From the discussion on the genesis of the Gurukula system of education presented in Section 6.2, it was made clear that Lala Munshi Ram and other Arya Samaj leaders who established the first Gurukula at Kangadi drew their inspiration from Swami Dayanand Saraswati. In fact, they were actuated by the desire to establish educational institutions after the desire and dream of Swami Dayanand in education. In this Section, a brief exposition of Swami Dayanand's ideology of the Gurukula will be attempted.

As shown earlier, Swamiji's main educational ideas are set forth in Chapter III of his *Satyartha Prakash*. One finds therein the full exposition of Swamiji's views and scheme of education. In the English translation of the *Satyartha Prakash* by Durga Prasad, one does not come across a reference made to Gurukula. But, in this treatise, Swamiji maintains that a boy or a girl, after he or she completes the age of eight must be compulsorily sent to an institution of education or school. Indra Vidya Vachaspati<sup>41</sup>, in his Hindi version of this passage of the *Satyartha Prakash*, uses the term *pathshala* or

*Acharya kula*. The term 'Acharya kula' implies that Swamiji had in mind the ancient Gurukula type of a school.\*

It has been repeatedly made out in this study that Swamiji wanted to reform and renovate the existing Indian system of education on the lines of the system of education prevailing in the Vedic and later Vedic period. As shown in the previous Section, the system of education prevailing in the Vedic period was largely of the Ashram education and Gurukula education type. This lends further support to the assumption that Swamiji wanted to revive in India the ancient system of Gurukula.

Swamiji has not propounded at length his dream of Gurukula type of education. But some of the essentials that he has emphasised clearly imply that he advocated the principles and spirit of the ancient Gurukulas. The boy or the girl has to perform the *Yajnopavit sanskar* as soon as he or she completes the age of eight. Then the child should be compulsorily sent to the Acharyakul or the pathshala. In ancient Gurukulas boys and girls received their education either in separate establishment or under the same establishments. Trivedi<sup>42</sup>, in his study of Vidyapeeths of Hind in ancient and medieval times shows how Kavi Kalidas has described in his Shakuntala female students in Rishi Kanva's Ashram Vidyapeeth nourished the plants of the Ashram as if they were their own kiths and kins and felt for them intimate affection. This shows that among the ten thousand inmates of the Ashram, there also lived a number of female students. However, Swamiji held the view that the institutions of both boys and girls should be different. This view of Swamiji has influenced the development of Gurukulas in India. There are separate Arya Kumar Gurukulas and Arya Kanya Gurukulas. The academic aspect of educating boys and girls separately or together will be examined in details in the next chapter. Here, a few broad observations are made in the paragraph below.

Swamiji maintained that not only the boys' and girls' Gurukulas should be separate, but they should be at least four miles away from each other. This is perhaps due to the fact that in ancient Indian education as well as in Swamiji's scheme of education, a student has to observe strict *Brahmacharya* and,

\* In the beginning of the 4th Chapter a clear mention of Gurukul is seen.  
(Editor)

therefore, it is necessary that boys and girls should better remain away from each other. They should not have even each other's sight and touch; they should have no opportunity of meeting each other in lone places, conversation indulgences in lew stand and sexual stories, they should not have sport or play with each other or should not entertain thoughts or indulgence in sexual matters. Swamiji has enjoined on the teachers in the boys' Gurukulas and girls' Gurukulas to protect their wards vigilantly from eight red spots of moral danger. Bawa Chhaju Singh enumerates these eight dangers as follows :

"As long as they are Brahmacharis and Brahmacharinis, they should rigidly and rigorously avoid indulging in any of the eight kinds of sexual connections, namely, they should not see each other, should not talk with each other, should not indulge in lust-exciting talk, or touch each other, should not play with each other, should not harbour lust-exciting thoughts and should not share each other's embraces."<sup>43</sup>

He has, therefore, maintained that no man or woman with low, vicious immoral character should be appointed as teacher. According to Swamiji, a Gurukula should be a place where a Brahmachari student gets the best education, best training, best character, and temperament, that his or her body becomes strong and virile and that he or she can get best pure and moral pleasure everyday. He also held that all the students should put on for their dress the same uniform; they should eat the same type and quality of food and they should occupy the same, undifferentiated seats. All students whether one is a prince or a princess, a son or a daughter of a rich man, a pauper, should receive the same treatment. He even prohibited contact of students with their parents either actually through meeting or through correspondence. A student should be primarily a *tapasvi*. Swamiji prescribed this because he believed that a student who has household or family worries cannot concentrate on his studies and his advancement in intellectual development and acquisition of knowledge or skills will be considerably impaired. He suggested that even when students go out on excursion or tour, they should be accompanied by their teachers. This would prevent the students from indulging in frivolities and harmful acts and also they should not allow them to waste away their precious time in indolence and inactivity.



Swamiji also laid great stress on father-son relationship to be developed between a teacher and his student. As regards the curriculum or courses of studies in the Gurukula, he suggested the study of Veda and Vedangs along with the study of the subjects like science, sculpture, mathematics, astrology, geography, medicine, scientific and practical subjects as well as foreign language or languages. Swamiji regarded the development of pure thoughts in students as very much crucial, and therefore, he particularly warned the educational institutions not to teach such subjects as would excite in students erotic and lewd emotions.<sup>44</sup>

Such was Swamiji's broad ideology of education. As it will be shown later, this ideology of Swami Dayanand Saraswati has been largely adopted by the Kangadi Gurukula and the other sister Gurukulas that came up later.

## 6.6 AIMS, OBJECTIVES AND PHILOSOPHY OF THE ARYA SAMAJ GURUKULAS

Some of the documents including research on Gurukula Kangadi Vishwavidyalaya describe or discuss the aims and objectives and philosophy of the Gurukula Kangadi. The most prominent of these are by Thacore<sup>45</sup>, Deopurkar<sup>46</sup> and Lala Lajpat Rai,<sup>47</sup> and the documents published by the Gurukula Kangadi Vishwavidyalaya itself. The present investigator also collected the aims, objectives and philosophy from nine Gurukulas. Thacore lists the following aims and objects of the Gurukula at Kangadi<sup>48</sup> :

1. "To revive the long forgotten system of *Brahmacharya* and make it the basis of education.
2. To provide an opportunity for the natural development of the physical, mental and spiritual faculties of students by rearing them in a favourable environment away from the pernicious influence of city life.
3. To develop a strong character in the students and to foster in their hearts a love for their indigenous culture, for plain living and high thinking and for the knowledge for the sake of knowledge.
4. To create between the teachers and the taught relations of love like those between a father and a son.
5. To assign to the Vedic and Sanskrit Literature as well

as to the mother-tongue (Hindi) a place worthy of their importance in the scheme of education.

6. To make possible the study of ancient Indian branches of learning with that of the English language and modern sciences.
7. To purge the scheme of education of the defects of the prevalent examination-ridden system.
8. To give education free of any charge.
9. To institute research into ancient Indian history and to teach from a national point of view."

It would be seen that the objectives listed by Thacore reflect most of the thinking of Swami Dayanand as given in his *Satyartha Prakash*.<sup>49</sup> The objective of giving tuition-free education has come to be slightly modified over a period of time. The present investigator has studied this problem in some Gurukulas. Her findings are summarised in the following table.

TABLE 6.1  
Fees charged in Some Gurukulas

<i>Gurukula Mahavidyalayas</i>	<i>Tuition Charges</i>	<i>Accommodation Charges</i>	
		<i>Range</i>	<i>Mean</i>
1. Dehradun (Kanya Gurukula)	Free	90 to 100	100
2. Jwalapur (Hardwar)	Free	Free	Free
3. Ajmer (Rajasthan)	(Mean) Rs. 3	From nil to Rs. 6	No Hostel
4. Vrindaban (U.P.)	Free	40 to 50	45
5. Porbunder (Gujarat)	Free	70	70
6. Supa (Gujarat)	Free	Free	Free
7. Baroda (Gujarat)	Rs. 6.5	70	70
8. Ghatkopar (Maharashtra)	Govt.	75 (per term)	75 (per term)
9. Gurukul Kangadi	Yes (except in B.Sc. class where it is Rs. 11 and M.A. where it is Rs. 10)	3 (B.Sc. Class)	3 (B.Sc. Class)

It will be seen from the above sampled study that most of the Gurukulas still provide either tuition free education or

charge very low fees. Because of the mounting cost of education and dwindling public donations, most of them are compelled to charge accommodation and lodging charges.<sup>50</sup>

Deopurkar<sup>51</sup> has examined the aims and objectives of the Gurukulas from the stand-point of naturalistic philosophy of education. His statements of aims and objectives of the Gurukula are on the same lines as those of Thacore. Bahadur Mal<sup>52</sup> lays stress on the observance of Brahmacharya by students and the attainment of the cultural, moral and spiritual aims of education in the Gurukula system of education. Thacore<sup>53</sup> has examined and interpreted the aims, objectives and the programme of the Gurukula under the systems of educational philosophy of Idealism, Materialism, Humanism and Supernaturalism. Chamupati's two studies, namely, "*The Gurukula University*" and "*The Aryan Ideal of Education*" also have interpreted the aims, objectives and the philosophy of the Gurukula.

The Gurukula Kangadi Vishwavidyalaya itself has published a booklet called *Introduction* describing the Gurukula's role, its establishment, foundation and development, fundamental principles, constitution, the aims and objectives and the educational programmes of the Kangadi Gurukula. These aims and objectives also emphasise the revival of the long-forgotten ancient Indian system of personal contact between the teacher and the taught, the revival of the ideal of *Brahmacharya*, making it the basis of child development, the total development of the child to be brought about in a harmonious and integrated way, building up of the moral fibre of the student, inculcation of patriotism and love for the indigenous Indian culture in the hearts of the student, restoration to the study of the Vedic and Sanskrit literature, their due place of importance, the amalgamation of the study of ancient Indian branches of learning with those of the English language and modern sciences, the institution and promotion of research into Indian philosophy, science and history and production of literature concerning modern sciences and ancient Sanskrit learning in mother-tongue (Hindi).<sup>54</sup>

It would be seen that the aims and objectives of the Gurukula Kangadi were distinct and should be considered as bold and innovative in 1900 when the educational system and institutions were under the powerful influences of the ideals of



Western culture and knowledge as well as the English language as the medium of instruction. The distinctive feature of the Gurukula Kangadi was its spirit of nationalism. It sought to develop "the national consciousness of the people and was a challenge to the spirit of growing Westernism."<sup>55</sup>

The aims and ideals of the Kangadi Gurukula can be examined from the four-fold classifications of educational philosophy, viz., Idealism, Naturalism, Humanism and Supernaturalism. The discussion is on the lines provided by W.F. Cunningham in "*Pivotal Problems of Education*" and C.M. Thacore's which is referred to frequently in this Section.

#### (a) *Idealism*

The Gurukula can be classified under the system of educational philosophy of Idealism, as it considers the inculcation of spiritual values among its students as a matter of the greatest importance. Its idealism actually does not deny the reality of the visible world but maintains that the ultimate reality underlying it is *Brahman* or the mystical self-realisation. It reflects that aim of education, the focus of which lies in awakening in the individual the consciousness of being one with the Universal Spirit.<sup>56</sup> This aim is sought to be achieved by placing the child in a close and continual contact with Nature which can awaken in the child the divine that is ingrained in spark. Nature is regarded as co-operating with teachers in bringing out the pupil's inner mettle.<sup>57</sup> It is also maintained that the Gurukula being situated beyond the noise and bustle of towns saves the students from the contaminating influence of urban life, and in that way the seclusion is considered as an aid to self-realisation.<sup>58</sup> The teacher is also regarded as an important factor in this process of self-realization on the part of the students. As Satyavrata says, "The child, as soon as he steps into the threshold of the temple of learning, must surrender himself his body, mind and soul to the care of the teacher." Thacore, interprets the religious routine of the Gurukula as a factor in self-realization, especially the *sandhya*. Further, according to Rusk, there are four forms of spiritual activity, intellectual culture, art, morality and religion.<sup>59</sup> The Gurukula is predominantly supernaturalistic. But supernaturalism includes idealism and so

these four factors are also found therein". Thacore's comments on the four forms of the spiritual activity are as follows :

"As to *culture*, the Gurukula aims at a definite type of intellectual culture nourished by the ideas and thoughts coming down through its heritage from the past. Though the beneficial and assimilable elements of Western culture are to be adapted in the make-up of this culture, it is to retain the perennial features of the virile and vitalising civilisation of the ancient Aryans by moulding and shaping its institutions to suit the altered environments of the times. One may call it the neo-Vedic culture. The intellectual outlook and atmosphere of the Gurukula is saturated with this cultural tradition.

In the realm of *art*, it must be confessed that while art is not positively discouraged, no encouragement is given to its development, perhaps because of fear, which is of course ungrounded, that art leads a man away from a strict religious life by tending the emotions to run along lines opposed to *Brahmacharya* life. Between Shantiniketan and the Gurukula, there is a great contrast in point of an art atmosphere . . . . .

The promotion of moral life is centred round the proper direction of the sexual instinct. The student is called a 'Brahmachari' which means, if traditional interpretation is to be accepted, one who is sexually pure. The aim is to develop a moral and spiritual character on this basis.

As regards the *religious aspect*, it may be sufficient to state that religion is the most powerful factor in the entire life of the institution and the promotion of a religious character forms the supreme aim of the Gurukula."<sup>60</sup>

#### (b) *Naturalism*

In some ways, the philosophy of the Gurukula comes close to the philosophy of the French educationist Rousseau. The latter is considered to be the leader in the philosophy of Naturalism in education. One aspect of Rousseau's Naturalism was his abiding belief in the goodness of man and his utter distrust

of human society. The Arya Samaj believes that man embodies an element of the Supreme being, God. The Gurukula draws away the child in his formative years from his home and the society and takes him under its care. Further, the Gurukula is away from the din and bustle and contaminations of city life, as it is situated away from the town and in the natural setting and environment. The child is allowed to grow under the benevolent and stimulating influence of Nature. Nature is also regarded as a manifestation of God. Man is also considered as an embodiment of God. So, the child, being close to Nature and to his teacher, is considered to be close to the Supreme being also. In the child being close to the teacher, the Gurukula's Naturalism differs from the Naturalism of Rousseau who did not trust the teacher with the education of the child.

There are also other features of the Gurukula which reflect the characteristics of Naturalism. They are briefly stated below :

- (a) The school becomes the home of the child in the highest sense of the term.
- (b) The Naturalism of the Gurukula is more of environment than of endowment. Swami Dayanand Saraswati, as discussed in the previous Chapter, laid great emphasis on the vigilant training to be imparted by the mother at home. The mother's life is to be controlled and directed in proper manner as soon as the conception takes place. Even before the actual birth of the child takes place, its training begins by controlling mother's affective, cognitive and conative life. After the birth of the child, the mother, through properly regulating the child's environment (i.e. up bringing and training), can hope to mould the character of the child on desirable lines. In this way also, the Gurukula's Naturalism differs from Rousseau's Naturalism which stresses that the Nature alone is the best teacher and it alone should be allowed to shape the character of the child. Both Swami Dayanand and the Gurukula which has been founded according to his ideals do not subscribe to this view. According to them the child cannot, without proper direction, control and discipline. The stress in the Naturalism of the Gurukula is on vigilant and thoughtful direction and wise protection. The natural



environment emphasised by the Gurukula is protective as well as nourishing and stimulating.

- (c) The Gurukula emphasises the idea of simplicity. The students in the Gurukula are encouraged to lead a life of simplicity and high thinking.
- (d) The Gurukula recognises the importance of right atmosphere. The intellectual, cultural and religious influences are exercised by the environment and programmes of the Gurukula. These influences are strengthened further by the living personalities of the right type of teachers recruited for the Gurukula.
- (e) Indianising the educational system is also another feature of the Naturalism of the Gurukula. Zakir Hussain has said :

"If the individual mind can be educated only by the cultural goods adequate to his own structure, it is evident that the cultural goods of the group to which one belongs, in which one is born and bred, must be the best means of its development and culture. The first deduction from this principle is to Indianise our whole educational system."<sup>61</sup>

This is a naturalistic sentiment. It is ingrained in the Naturalism of the Gurukula.

### (c) *Humanism*

It is a fact of the European history that the humanistic movement spread over Europe, in the three hundred years of fourteenth to sixteenth centuries. The humanism of the Gurukula seems to be akin in some respects to this European humanism. The European humanism sought to effect a revival of classical languages and literatures. As pointed out in earlier Chapters, the Arya Samaj and particularly the Gurukula under it aim at the revival of the study of the Vedas and of the Sanskrit literature and lay great stress on the study of the Sanskrit language. The aim of the Arya Samaj and the Gurukula is to bring about the cultural regeneration of India and to revive glory and pride into the ancient cultural heritage. The revolt of the Arya Samaj as well as of the Gurukula was not against the learning of the English language and the study of the

Western literature and science, but it was against the growing neglect of increasing degree of apathy for the cultivation of ancient Vedic literature and for the classical Sanskrit language and literature. The Gurukula sought to restore to the humanistic studies the place which was due to it in a system of education. Chamupati brings out the importance of the study of Sanskrit in this way :

“Familiarity with Sanskrit, though it may at the outset appear of no great economic value, is an asset which one prizes more and more as one grows old. In the declining days of age, the study of the Upanishads and the Vedās is every aged man’s and woman’s solace as it was the solace of the German who depended on it even for averting the agonies of death.”<sup>62</sup>

The Arya Samaj, as shown earlier, valued highly the study of Vedas. But Swami Dayanand laid more stress on the study with proper understanding, and in the right spirit, as the study of Vedās involved the study of Indian culture in its entirety. But the Gurukula was not altogether averse and hostile to the study of Western literature, philosophy and history in a comparative manner. Thus, the humanistic philosophy of the Gurukula is far more than a mere revival of ancient Indian culture. It aims at a meaningful synthesis of the ancient as well as modern cultures.

Humanism is ordinarily conceived as being concerned with knowledge. But, as John Adams says, it cannot be “entirely disassociated from the modification of Character.”<sup>63</sup> The humanism of the Gurukula is reflected in its aim of building up the character of its alumni.

The Gurukul’s humanism, thus, lays great stress on classical studies. Their studies are calculated to liberate the minds of the students. This point is very well taken by Thacore in her study of the Gurukula at Kangadi.

“The aim of the Gurukula in the study of this (Sanskrit literature) is not merely spiritual enlightenment but also a true understanding of the times and the people that gave them birth. There has always been the feeling that the Western scholars and interpreters of the Indian

culture have not been fair to the ancient classics and history of India because they could not possibly understand the Indian genius; it is the sons of the soil that can do this for obvious reasons. Thus, the studies of the Sanskrit literature at the Gurukula serve to liberate the mind not only of the individual pupil but also of the nation from the bondage placed upon it by unintelligent tradition and blind belief."<sup>64</sup>

#### (d) *Supernaturalism*

There are three elements of supernaturalism which received the greatest possible emphasis in the Gurukula. These elements are Faith, Worship, and Work.

The element of faith is to be seen in the faith of the Arya Samaj in One Supreme being as God, in Vedas as revealed knowledge and in the fundamental doctrines as reflected in the Ten Commandments. It is true that Swami Dayanand and his Arya Samaj laid a great emphasis on the study of the Vedas and so in the Gurukula, the Vedic study holds a high position of esteem. But that does not mean that the non-Vedic, Secular subjects are neglected. Swami Dayanand regarded the study of other subjects like philosophy and science also important. Thacore observes that "Dayanand seems to spiritualise even non-spiritual subjects by suggesting that studying them is a part of one's sacred duty and all true knowledge, as it comes from God, must partake of the nature of sacredness."<sup>65</sup> Chamupati's following remark in this matter is significant.

"Strange as it may seem to you, we append all sorts of sciences to the Vedas as their *Angas* and *Upangas*. The study of the Vedas is not complete unless it includes in it the study of both philosophy and science. While other religions have always fought shy of science, under the Vedic system science has been made a subsidiary branch of religion itself. That is why there have been no martyrs to Science in what they call 'religion-ridden India'."<sup>66</sup>

The element of *worship* in supernaturalism is conspicuous in the Gurukula. This can be seen from the respectful place given to worship, ritual and ceremonies in the Gurukula programme.



The Arya Samaj has recognised a number of *Sanskar Vidhis* or ceremonies of *Upannyana*, *Vedarambha*, *Dikshant*, the learning of *Gayatri Mantras*, the *Sandhya*, the *Agnihotra* or *Homa*, etc. are all indicative of the supernaturalism of the Arya Samaj and the Gurukula. The implication is that for a successful pursuit and accomplishment of the Vedic studies, supernatural help and blessings are deemed necessary.

The third element of Supernaturalism, viz., *works* is to be seen in the asceticism which has been the presiding spirit in the Gurukula. The students are called '*Brahmacharis*'. This implies not only celibacy, but also virtues such as simplicity, self-help, endurance, hardihood, and self-discipline. The presiding ideal is that of *Tapas* in life as well as in education. The mind of the student is fed with adsorbing intellectual work and the body with plenty of physical work or exercise in the open air. Even to the daily routine work, a spiritual value is given. The early rising, the chorus chanting of the sacred texts, attendance to ablution, cold bath (often three times a day), and such other acts are gone through by the student of the Gurukula not for the sake of their physical purposes but for the spiritual effect they produce on him. Venkateswar also says: "young man was trained by the Aryan sages to look at the ordinary acts of life from the sublimest point of view.....Everywhere he learnt to identify his interests with those of Nature's eternal forces."<sup>67</sup> Satyavrata, in his *Fundamental Principles of the Gurukula System*, has also shown how a life of hardihood and endurance is vouchsafed in the Gurukula so that children are able to stand the prospective hardship of life.<sup>68</sup> It was mainly the ascetic life of the Gurukula which provoked a remark from Sydney Webb that it was "perhaps the most fascinating educational experiment in the whole world."<sup>69</sup>

It would thus be seen that all the four systems of educational philosophy as set forth by W.F. Cuninghame, in his *Pivotal Problems of Education*, are reflected in the Gurukula at Kangadi.

## 6.7 ADMISSION, WORK-SCHEDULE AND PROGRAMME OF THE GURUKULA

### *Admission*

Swami Dayanand Saraswati had enjoined upon all parents to send their boys and girls to an educational institution as soon as they complete the age of eight years. The Kangadi Gurukula admits students "between the ages of six and eight and in cases of exceptional fitness upto the age of ten."<sup>70</sup> In most cases, students who are admitted in the Gurukula are about the age of six, as our educational Constitution has given a directive that all children between the ages of 6 and 14 should be provided education on a compulsory basis. The guardians of the students have to give an undertaking to the Gurukula that their wards shall remain at the Gurukula for at least 16 years, i.e. until they are twenty-four. This prevents the wastage. Further, the admission rules provide that the guardians deligate all authority regarding their guardianship to the management of the Gurukula. The guardians' agreement on the following two rules is also obtained :

- "(1) That if before the completion of the 24 years of his age, the said Brahmachari is betrothed, the Gurukula authorities will expel him from the institution.
- (2) In case the marriage is solemnised after the completion of his studies, but before the attainment of the age of 24, the Brahmachari will be liable to the forfeiture of all the diplomas or certificates granted to him by the Gurukula."<sup>71</sup>

### *Daily Work-Schedule*

As indicated in the previous Section, the student's life at the Gurukula is vigorous and hard. It begins with the working up by the student at 4-30 a.m. and continued upto 9-30 at night. Thus. the student gets only about seven hours of sleep and rest at night. There is no rest at noon. The work-schedule includes the schedule for *Sandhya-Havan*, physical exercises, breakfast, regular school/college instruction hours, lunch, self-study, and field games. The daily routine in the Gurukula is shown on the Time Line Chart in the next page.

### Curriculum

The Gurukula has developed its own syllabuses for different school standards and college standards. The syllabuses in terms of the subjects to be taught in different school standards are given in Appendix II. Some of the distinguishing features of the school syllabuses<sup>72</sup> in relation to Departmental/University traditional courses are as under :

- (1) Hindi—pronunciation and adding words; memorisation of poetry; model reading in Std. I.
- (2) Beginning of Sermons—Memorisation *Sandhya-Haven* from Std. I onwards.
- (3) Memorisation of *Swastivachan* in Std. II.
- (4) Beginning of the study of Sanskrit Grammar and Sanskrit Literature from Std. III.
- (5) Memorisation of *Shanti-Prakaran* and detailed *Havan-Mantra* in Std. III.
- (6) Religious instruction—*Vyawhar Bhanu* and memorisation of selected *Veda Mantras* in Std. IV.
- (7) Beginning of English teaching from Std. V onwards.
- (8) Religious instruction—Rishi Dayanand and Arya Samaj.
- (9) Sermons—meaning of *Sandhya* and other *mantras* regarding prayer in Std. VI.
- (10) Sermons—*Satyartha Prakash*, Chapter II and V, and *Aryoddeshya. Ratnamala* (important Chapters) in Std. VIII.
- (11) Religious instruction—*Satyartha Prakash*, Chapters VI and VII and advantages of *Havan*.
- (12) Sermons and Philosophy—*Satyartha Prakash*, *Gita* and logic in Std. IX and X.
- (13) Drawing in all standards from I to III.
- (14) The compulsory subjects in Stds. IX and X are—
  - (a) Sanskrit Literature and Grammar,
  - (b) Hindi Literature,
  - (c) English,
  - (d) Religious instruction and
  - (e) Mathematics or Home Science for girls.
- (15) The qualifying examination at the end of Std. X is called Vidyadhikari Examination. It is an entrance examination for studies in the first year under-graduate class in its colleges.



(16) The medium of instruction is Hindi.

At the Arts College, the compulsory subjects are Vedic and Sanskrit literature (general), Indian culture and English; the optional subjects are : Special Vedic and Sanskrit literature, Darshan, Hindi, history, politics, psychology, economics, sociology, mathematics and drawing and painting. At the post-graduate stage, Vedic Sahitya, Sanskrit and *Darshan* are compulsory and Hindi, Psychology, English, Ancient Indian History and Culture, and Mathematics (M.Sc.) are optional subjects.

The College of Science teaches the Botany, Zoology, Physics, Chemistry and Mathematics as five subjects.

The Gurukula has also an Ayurvedic College. It has also a Vedic Research Department.

Such is broadly the picture of admission, work-schedule, and curriculum at the Kangadi Gurukula.

## 6.8 EVALUATION OF THE GURUKULA BY SOME EMINENT PERSONS

The Gurukula Kangadi has been studied and commented upon by a large number of educationists, national leaders, public workers, officials and foreign luminaries. Some of them have expressed their opinion and offered their comments and evaluation on its programmes and have brought out succinctly some of its distinguishing characteristics. Their appreciation touches different facets of the life and work in the Gurukula. Relevant abstracts from their speeches, writings or observations are quoted briefly below with a view to providing a perspective and evaluation profile of the Gurukula. The abstracts are largely from the Convocation Addresses delivered at the Gurukula University at the time of the *Dikshant* ceremony. The selection of the persons is done at random.

### *Aim and Method*

Dr. K. M. Munshi, in his Convocation Address to the University hailed the Gurukula experiment because it has a method and aim different from other traditional universities. He said :

“Educational institutions should not merely train and

equip the intelligence but to provide moral training, a religious and national background and the will to reintegrate our culture in the light of modern needs. Thus, the urge which led Swami Shraddhanand to establish the Gurukula University has been more than justified.”<sup>73</sup>

### *Principles of the Gurukula*

Satyavrata<sup>74</sup> elaborates five fundamental principles of the Gurukula system. They are as follows :

- (a) “All education should begin with the conception of ‘Kula’ underlying it. The child, as soon as he steps into the threshold of the temple of learning, should surrender his body, mind and soul to the teacher.
- (b) Education should be free along with free lodging and boarding in the home of the teacher.
- (c) Birth or status shall not be a discriminating factor in the development of any child in the school.
- (d) The inculcation of the qualities of endurance and hardihood should be the concern and the efforts of the Gurukula.
- (e) The first and foremost duty of the Acharya in the Gurukula is to see that the pupil be trained in good character.”

The Kangadi Gurukula has come out with astounding success in the achievement of all these five principles.

Dr. Radha Krishnan listed in 1955 a number of principles that had been largely achieved in the Gurukula. He said in his Convocation Address to the University :

“You wanted to have a residential university, you avoided over-crowding, you believed in the inspiration of ancient culture of this country and you adopted the mother-tongue as the medium of instruction. These are the principles which educationists of today want to adopt.....There is a great saying in the Jewish Text. It says, ‘Jerusalem was destroyed because the teachers were not respected’. It is a truth which is to be seen in the Gurukula as mightily realised.”<sup>75</sup>

### *The Presiding Spirit*

Several eminent educationists who visited Gurukula over a period of last seventy years have paid glowing tributes to the leaders of the Gurukula for their missionary zeal and a spirit of dedication.

The late S. Satyamurti eulogised the presiding spirit in the Gurukula, in course of his Convocation Address. He told the graduates of the University :

"I have been deeply struck by the simplicity of your life, the gospel of self-help constantly practised here, and the insistence on conformity, which you practise. Simplicity is a particularly Hindu and Indian virtue, which we are slowly getting rid of. It is time we went back to it. Modern education in every university has rapidly made our men and women almost hopeless. It is right and proper, therefore, that you should be trained and train yourself in the art of self-help."<sup>76</sup>

Dr. K.L. Shrimali; the former Union Minister of Education, in his Convocation Address in 1958 paid tribute to the spirit of self-help to be dominantly found at the Gurukula. He referred to the fact that the Brahmacharis work in the Gurukula along with their regular studies. They help their teachers in running the *Ashramas*. Students in other universities of the country are dependent upon their parents for their maintenance and tuition cost. In the West, many students work and learn. This ideal of 'work and learn' is put into action by the students of the Gurukula. Dr. Shrimali put forth the view that students in other educational institutions in the country should try to imitate the spiritual and social life lived by the Gurukula students.

Dr. Jagjivan Ram, the Defence Minister of the Government of India, in his Convocation Address in April 1972, has highly commended the spirit of socialism and social justice (equality of educational opportunity) pervading in the precincts of the Gurukula.

Dr. Rajendra Prasad had also in 1950 commended the vital relationship "which is lacking in the modern system where there is hardly any mental spiritual communication between the teachers and the students.



### *Medium of Instruction*

At the Gurukula, which provides instruction from the school stage to post-graduate stage, the medium of instruction has been, right from the very day of the establishment of the institution, Hindi. This was a bold and courageous step taken in 1902 when the domination and the hold of the English language as a medium of instruction was absolute and unassailable.

Dr. Rajendrababu paid a tribute to the Gurukula for experimenting with the adoption of Hindi as a medium of instruction. He said in 1950 :

"Your institution , based on the ancient system of education, is a new experiment. Fifty years ago, when the entire country had come under the sway of the British and the English language was the accepted medium of instruction in schools and colleges, your founder' Swami Shraddhanandji had the foresight to adopt Hindi as a medium for higher studies in his institution. This bold experiment, conducted over the last fifty years, has proved that Hindi is an effective medium for higher education and that the students taught in Hindi are in no way, inferior to those taught in English."<sup>78</sup>

### *Discipline*

Mr. Myron Phelps of America refers to the discipline of boys of the Gurukula in his letters that were published in *the Pioneer*, the most influential Anglo-Indian daily of North India.

"The discipline is strict, though at the same time parental, personal and even tender in its mode of application. The boys are under constant supervision both during and outside the school hours. There are, besides teachers, thirteen Superintendents who are with the boys at all times when the latter are not actually in the school rooms. The boys forming classes or sections of a class live together in large rooms, in each of which also lives a Superintendent."<sup>79</sup>

### *Character-Building*

The character development is regarded as the main characteristic of the Gurukula. This has drawn forth praise and deep satisfaction from all educationists. The State has been also happy that the emphasis is laid on the characterbuilding of young men. Dr. C.D. Deshmukh evaluates highly the various methods that are used to inculcate in them qualities such as self-discipline, self-confidence, fearlessness, simplicity, magnanimity (generosity), truthfulness, and regularity (punctuality). Deshmukh, however, draws the attention of the authorities of the Gurukula that one could not these days save a child completely from the temptations of city life. And character cannot be developed in an atmosphere of fear.<sup>80</sup>

Dr. B.K. Mukerji observed that "the chief merit of the Gurukula lies in the methods it has adopted in building up the character of our younger men."<sup>81</sup>

### *National Consciousness*

In the Diamond Jubilee Volume of the Gurukula Kangadi Vishwavidyalaya, it is stated that the protagonists of education imparted through the Gurukula aim at the creation of national consciousness, and the students must take pride in their great cultural heritage and be fully conversant with their religion and philosophy.<sup>82</sup> Several visitors to the Gurukula and those who studied the Gurukula system in penetrating depth have testified that this aim of creating national consciousness and stirring in students a sentiment of nationalism has been largely achieved. In fact, the slant of the Gurukula towards nationalism tended to result in distrust of it and of its programme by the British officers during the British regime. Lajpat Rai observes in his History of the Arya Samaj that "The Government is not open with the Gurukula. Men high in authority speak of the institution as a breeder of anarchy and a source of danger to the State."<sup>83</sup> These suspicions were first publicly expressed by Sir Valentine Chirol in an article published in London Times under the caption "*The Punjab and the Arya Samaj*". Sir James Meston, the Lieutenant Governor of U.P., after his visit of the Gurukula, had made a significant remark and admitted the existence of such thinking in the minds of Government officers, in the course of his speech at the Gurukula :

"I wanted to meet a community which had been described in official papers as a source of infinite terrible and unknown danger. The right answer to this is to come here myself."<sup>84</sup>

Sir Meston paid a high tribute to Lala Munshi Ram, the founder of the Gurukula Kangadi Vishwavidyalaya and affirmed that the Arya Samaj and the Gurukula were not political bodies.

Dr. D.S. Kothari, the former U.G.C. Chief, in his Convocation Address in the University in April 1964, appreciated highly the work done by the Gurukula in the neglected field of character formation of students and the development of their personality.

### *The Home of the Teacher*

The late Dr. Shyamaprasad Mukerji commended the father-son relationship existing between the teachers and the students of the Gurukula. He said in his Convocation Address to the students of the Gurukula.

"Your basic concept of Gurukula-the home of the teacher-is a gift of the ancient Indian mind and has seldom penetrated into the artificial atmosphere of residential schools, copied from the Western pattern, in many parts of India. An Indian Gurukula cannot separate from the main springs of Indian Dharma, interpreted in its broadest sense. The heritage that belongs to an Indian youth must be clearly and boldly held before his mind's eye."<sup>85</sup>

### *Student-Teacher Relationship*

An American visitor to the Gurukula in the first decade of the twentieth century was deeply impressed with the student-teacher relationship in the Gurukula. He said :

"The whole school is pervaded by an atmosphere of affectionate familiarity and mutual confidence, which characterizes the relations of the pupils with each other and with teachers and the Superintendent."<sup>86</sup>



### *Religious Education*

Dr. Amarnath Jha complimented, in his Convocation Address at the Gurukula, the authorities for putting a premium on religious education. He said :

"A true knowledge of religion, acquaintance with religious truths and the history of religions, familiarity with the main tenets of the faiths of the world—all this is necessary before any one can lead a full life.....It is gratifying that several Committees on educational reconstruction set off by organisations and States in the West, have all placed the utmost stress on religious education. At the Gurukula you have adequate provision for it and I compliment you for this far-sighted step."<sup>87</sup>

### *Worship and Rituals*

The worship and rituals which form an integral part of the life of the teachers and students at the Gurukula have also drawn commendation from several leading men of light. Dr. Mahendra Nath Sircar, in his Convocation Address at the Gurukula, expressed his appreciation of this feature of the life in the following words :

"It is indeed a matter of supreme gratification to see that the Gurukula begins the day's work with the invocation of the Supreme Truth and the performance of *Havana* (sacrificial rites). This affords an hour of silent meditation in an atmosphere of surcharged life and purity. This must be of real help to the students by beating the softer chords of their being. It gives freshness, helps penetration, fosters purity and creates enthusiasm. The congregational prayer has a value in cementing the ties of friendship with chastened life. It makes life great, easy and delightful."<sup>88</sup>

### *Consonance with the Modern Times*

Shri Yashwantrao Chauhan, the present Finance Minister of Government of India, in his Convocation Address in April 1966, held out a view that the Gurukula is quite in consonance with the present-day conditions and needs of the country. He did not believe that the universities modelled on Western

pattern and the Gurukula University are diametrically opposite or are mutually antagonistic. He took a position that both the two patterns supplement each other. Pandit Nehru had also stressed in his Convocation Address in February 1959 that the University was trying to combine, with appreciable success the modern ideas with ancient philosophy.

By way of concluding this Section, it may be observed that the Kangadi-Gurukula has several distinguishing characteristics as an educational system. It is described as 'a streak of light in intense darkness' (Radhakrishnan), 'an exponent of ancient culture' (Pt. Jawaharlal Nehru), 'a path lighter in the ideal of service' (President Rajendra Prasad), 'the revealer of the mind of India' (Rabindranath Tagore), 'the faith-giver in India and and its culture' (K.M. Munshi), 'the unity amongst diversity' (Dr. B.K. Mukerji), 'the resurrector of the glory of our ancient system of education' (Shri Anant Shayanam Ayangar), 'the golden dream of Swami Shraddhanand' (Dr. C.D. Deshmukh), etc. There are several other accounts of the sterling and meritorious features of the Gurukula. Some educationists have also pointed out some of its short-comings. They are as under.

Some of the short-comings that have emerged from comments and evaluation of the Gurukula are as follows :

- (1) The strict control exercised by the Gurukula over its students from the age of 8 to 18 has to be reviewed in light of the latest principles of psychology.
- (2) For ideal education student-teacher ratio ought to be ten to one. It is too low in the Gurukula.
- (3) In a background country like India, more emphasis should be placed on the sciences and modern technology.
- (4) The life lived in the Gurukula is liable to produce one or two psychological reactions : either an inferiority complex or a superiority complex.
- (5) The State represents the public. All institutions registered and unregistered, aided and unaided, those whose degrees are recognised and those whose degrees are not, must submit to the State control to this extent. No institution which derives advantages from the orderly conditions created and maintained by the State should

grudge the State this power of general supervision.

- (6) We should make the best use of what we have in our culture and what science has to teach us because in this progressing world, science and technology stand as established facts and are based on not merely theories but on uncontrovertible truths.

## 6.9 OTHER GURUKULAS AND A FIELD STUDY

The Gurukula Kangadi was the first Gurukula to be established in the first decade of the twentieth century. It was the Gurukula for boys. According to Swami Dayanand's ideology, the Arya Samaj advocated separate educational institutions for boys and girls. The most predominant reasons for this were as follows :

- (a) A boy or a girl studying in a Gurukula has to observe strict celibacy ;
- (b) The Arya Samaj puts the age of marriage for the young man and woman high. Swami Dayanand describes in his Satyarth Prakash what should be the age of marriage for young men and women and the rationale for it :

"The best time for a girl's marriage is when she is from 16 to 24 years of age, and for a youth when he is 25 to 48 years of age . . . . The marriage of a girl of 16 and a youth of 25 years is of the lowest order; of a girl of 18 or 20 years and a youth of 30, 35 or 40 years is of a middle order ; of a maid of 24 and a bachelor of 48 years is of the best kind. That country is happy in which this best custom of marriage, the observance of chastity and the vigorous pursuit of knowledge exist to a great extent. But that country sinks into misery in which there is no enforcement of chastity, no right of or in early age. or of unworthy and discordant couples."<sup>89</sup>

- (c) Swami Dayanand, therefore, believed that the Brahmachari and Brahmacharini should have no opportunity to get their sex instinct stimulated before the age mentioned by him. It is in this context that he suggested



that the educational institutions of boys and girls should not only be separate but they should be situated at least at a distance of four miles apart. Swamiji said in the *Satyartha Prakash* :

"Neither a boy, even of 5 years old, should be allowed to enter into the female school, not a girl of the same age into the school of boys. In plain words, so long as the pupils are bachelors and maids, observing the vow of chastity in their academical career, they should not indulge in eyeing men or women, embracing one another, and thinking of sexual pleasures and their enjoyment, which are the eight kinds of the vice of chastity."<sup>90</sup>

Because of such a rationale, the boys' Gurukulas and Girls' Gurukulas under the Arya Samaj are separate. This question of segregation of the sexes and of co-education will be examined further in the concluding Chapter.

Bahadur Mal observes that after the establishment of the first Gurukula in 1900, "the Gurukula idea made a powerful appeal to the imagination of the people and the annual meetings of the Gurukula attracted large crowds of visitors."<sup>91</sup>

After the establishment of Kangadi Gurukula, a number of other Gurukulas came into existence. The Gurukula at Sikandrabad was established with the inspiration of Swami Darshanandji. This Gurukula was later on shifted to Farukhabad and in 1909 to Virndaban. Several Arya Samaj leaders of the U.P. like Pandit Tulsiram Swami, Kunvar Hariprasad Sinhi, Babu Baldevprasadji, Dr. Vishvambharji, Rai Jwalaprasadji, Raja Mahendrapratap and Munshi Narayan Prasad played a prominent role in this.

Swami Darshanandji's inspiration also led to the establishment of a Mahavidyalaya at Jwalapur in 1907. The leading lights in this Gurukula were Acharya Ganga Dattaji, Shastri, Pt. Bhimsenji Sharma, Pt. Nardevaji Shastri.

The Kanya Gurukula at Dehradun was established first at Delhi in 1923, which was shifted to Dehradun in 1927. This could fructify due to the efforts of Mahatma Munshi Ram and assistance of Seth Raghumalji. Another Kanya Gurukula came to be established at Hathras in 1914. Swami Darshana-

nandji's inspiration could be traced here also. For some years it remained closed. But it got a new lease of life in July 1931. Shri Indravarma, Dr. Kishanprasadji Arya and Shrimati Laxmi-devi contributed to its revival. Mahatma Narayan Swami also played a significant role.

The Kangadi Gurukula has many branches. Some of the important ones are at Kurukshetra, Ghasiapura, Matindu, Supa, Rajkot, Ghatkeshwar, Bhatinda and Jhajjar.

Indra Vidyavachsapati<sup>9a</sup> mentions the following Gurukulas as established during the first quarter of the present century :

1. Hoshangabad (M.P.)
2. Badayun (U.P.)
3. Pothohar (Punjab)
4. Raipur (M.P.)
5. Shantacruz—Bombay (Maharashtra)
6. Gujranwala (Punjab)
7. Kolhapur (Maharashtra)
8. Ajmer (Rajasthan)
9. Kashi (U.P.)
10. Bareilly (U.P.)
11. Kashi (Kanya Gurukula) (U.P.)
12. Haidrabad (Girls) (A.P.)
13. Chatta (Kanya) (Sindh)
14. Meerut (Dorli) (U.P.)
15. Meerut (Kirthal) (U.P.)
16. Chitor (Rajasthan)
17. Baijnath Dham (U.P.)
18. Harjanpur (Bihar)
19. Bombay (Maharashtra)
20. Supa (Gujarat)
21. Songadh (Saurashtra—Gujarat)
22. Kangori (Bangalore—Mysore)
23. Anant Giri (Sindh—Hyderabad)
24. Bhatpur (Sindh—Hyderabad)
25. Hyderabad (A.P.)
26. Ghatkeshwar (Former Hyderabad State)

Later on, more Gurukulas were established in the second quarter of the twentieth century during the British rule and a few in the post-independent India.

Several leaders have played a prominent role in popularising

the Gurukula movement. Mention must be made of the dynamic leadership of Swami Darshanandji, Saraswati and Babu Sita Ramji at Jwalapur, Mahatma Narayan Swamiji Maharaj, Shri Chand Karan Sarda, Shri Mankaran Sarda, Mahatma Kanhaiya Lal, Shri Bhagwan Swarup at Ajmer, Swami Shri Nityanandji and Dr. Kalyandas Desai at Ghatkopar (Bombay), Swami Darshanandji and Pt. Bhagwan Din at Vrindaban, Seth Shri Nanjibhai Kalidas Mehta and Kumari Savitaben N. Mehta, Shri Dayalji Mehta and Shri Jhinabhai Naik at Supa, and Pandit Anandpriyaji, Swami Dharmanandji, Raja Narayanlal Pitti, Acharya Shri Ram Devji at Dehra Dun (Kanya Gurukula), and Pandit Atmaramji Amritsari at Baroda.

The Present investigator has studied the following Gurukulas in some details through a specially prepared questionnaire. The questionnaire is given as Appendix I.

1. The Gurukula, Vrindaban,
2. The Arya Kanya, Porbunder,
3. The Dayanand Vidyalaya, Ajmer,
4. The Gurukula, Ghatkopar (Bombay),
5. The Gurukula Mahavidyalaya, Jwalapur,
6. The Gurukula, Supa,
7. The Gurukula, Kangadi,
8. The Kanya Gurukula Mahavidyalaya, Dehradun, and
9. The Arya Kanya Mahavidyalaya, Baroda.

These Gurukulas are fairly representative. They give a fairly good idea of how the Gurukulas function. The replies to the investigator's questionnaire received from the above institutions are briefly summarised below :

(a) *Specific Philosophy and Objectives* : Under this, the following statements are made :

1. Revival of the tradition of ancient Indian culture in education which disregards the difference of caste, creed and colour, several distinguished characteristics of the ancient Indian educational system are followed. A synthesis of Vedic studies and modern subjects is attempted. Tuition is imparted without charging fees so that poverty or economic handicaps do not prevent a student from taking advantage of all education, school as well as higher. The study of Vedas becomes compulsory.



2. To help the students to feel themselves Aryas (Hindus), live as Aryas (Hindus), and think as Aryas (Hindus.)
3. To make the students fearless to make them speak the truth and say it emphatically.
4. To instil good habits and to develop moral character, physical health and to develop all sided personality of the pupils.
5. To receive the Vedic culture and the true spirit of religion according to the fundamentals of the Arya Samaj.
6. To uplift the down-trodden womenkind in the State, to prepare them for equal status in the society by making them physically, mentally, and spiritually fit so that they can rub their shoulders with men in all spheres of life.

(b) *Students, Teachers and Class Size* : The following is the enrolment in the institutions, except at Ghatkopar Gurukula which is a modern type of high school like any other high school in the country.

**TABLE 6.2**  
**Students and Mean Class Size**

<i>Gurukula</i>	<i>Total No. of Stds.</i>	<i>Total Students</i>	<i>Total Teachers</i>	<i>Average Class Size</i>	<i>Teacher- student Ratio</i>
1. Dehra Dun	14	250	25	17.8	1 : 10
2. Jwalapur	Not stated but 30 classrooms	600	35	20	1 : 16.9
3. Ajmer	10 (20 classrooms)	500	20	25	1 : 25
4. Vrindaban	14	260	14	18.6	1 : 18.6
5. Porbunder	11	608	40	24.3	1 : 15.8
6. Kangadi*	14	116	21	8.3	5 : 8
7. Supa	4	32	32	32	1 : 32
8. Baroda	11	403	29	13.3	1 : 13.9

\* Statistics for Kangadi are for the year 1965-66 as per the Annual Report.

It will be seen that most of the Gurukulas, (a) teach upto the school stage, (b) the student population ranges from 32 to 600 with a mean of 347.3, (c) the average class in terms of student enrolment ranges from 13.3 to 32.0 with a mean of 19.6 and the teacher-student ratio ranges from 1:10 to 1:32 with a mean of 1:17. The implications of this analysis are obvious. The teacher-student ratio being small, it is possible to ensure close relationship between students and teachers, and enables the teachers to pay individual attention to pupils for better instruction and also character formation.

(c) *The Campus* : A detailed discussion of location and the campus (environment) of the Kangadi Gurukula has already been given. The location of other Gurukulas does not seem to possess the high quality of Kangadi Gurukula in respect of location, natural setting and vast campus. The Dehradun Gurukula is located in the city. The Gurukula at Jwalapur is also situated just near Gurukula Kangri. The Ajmer Gurukula is in the heart of the Ajmer city. The Ghatkopar Gurukula has a busy city setting. The Vrindaban Gurukula, being located in Vrindaban has slightly better environment. The Same is true about the Porbunder Gurukula. The Supa Gurukula has much better setting and climate than other Gurukulas. It is away from the din and bustle of crowded civic life. The Baroda Gurukula was away from the din and bustle of the city life, but in the past few years several housing societies and residential buildings have come into existence in its immediate neighbourhood.

Not all the respondent Gurukulas have given figures to indicate how big is their campus, and therefore it is difficult to make any generalisation. But an observation can be made that they have pretty big campus. Some Gurukula have their campus covering 50 Bighas to 300 Bighas, some have 16 acres to 45 acres of land for their use and the campus of Some Gurukulas extend over 1 lakh of sq. ft.

These Gurukulas are housed in instructional buildings ranging from 1 to 4 with a mean of 1.8. The Gurukula at Supa has some kachcha hutments and a few built up pakka small buildings. Most of them have hostel facilities with 1 to 2 buildings, only the Ajmer Gurukula has no hostel facility.

In other words, so far as the campus and buildings are

concerned the Gurukulas are much better placed than most of the schools and colleges in the country.

(d) *Whether Teachers are Arya Samajists* : A moot point about the Gurukulas is whether the teachers working therein are Arya Samajists. This inquiry was felt necessary because the Arya Samaj institutions, and particularly the Gurukulas, are run on the characteristic philosophy and principles of the Arya Samaj. If teachers teaching in the Arya Samaj institutions are Arya Samajists or if they are prepared to follow them in spirit, only then the expected results are likely to fructify. If even some teachers are non-conformists, conflicts and disturbance of the educational ideology of the Gurukulas are likely to occur.

The Gurukulas where the required condition is that the teachers should belong to the Arya Samaj, the following rationale seems to prevail :

- (a) "The Gutukula is founded on the principles and aims and objects of the Arya Samaj. Hence they are governed by Arya Pratinidhi Sabhas. Students are taught Vedas, Upanishads, Gita, etc. These and such other characteristic conditions require that the teachers should be the Arya Samajists."
- (b) Some respondents have said that "the question does not arise" implying thereby that in the Arya Samajist institutions, the teachers are all Arya Samajists.
- (c) "Non-Arya Samajists could not expound in the true sense, the belief and view that the Vedas are derived from God and the Hindu Samaj being divided into different sects, it is likely that the non-Arya Samajists do not know anything about the Vedas. This would create instructional and other difficulties. The Arya Samaj recognised the sanctity of the Vedas for both men and women. This may be a point of conflict for the non-Arya Samajist teachers if they have strong views on religion and follow orthodox religion.
- (d) One responding Gurukula has stated that "we want that the staff should subscribe to the ancient Aryan culture and students also get uniform training in our ideology."

It is also stated by some Gurukulas in their response that



while recruiting their teachers, no attempt is made to discriminate between Arya Samajist and non-Arya Samajist teachers. But even such respondents have affirmed that the preference is given to Arya Samajists, "as this system maintains the unity of the Gurukula". One institution has stated in its response, "not necessarily, but most they are and they believe in the Arya Samaj's philosophy, principles and programmes." One has stated that though this condition is not at all insisted in the college section, it is desirable in the high school section.

It would thus be seen that there is no uniform condition enforced by the Gurukulas that the staff should all belong to the Arya Samaj fold, yet in a number of them, the teachers are Arya Samajists or they believe in the philosophy, principles and the programmes of the Arya Samaj.

(e) *Stages of Instruction* : Most of the Gurukulas impart instruction at the school stage. The Gurukulas at Kangadi, Dehra Dun, Jwalapur and Vrindaban impart instruction at the collegiate stage. The Gurukulas at Kangadi, Jwalapur, Vrindaban and Baroda also provide instruction in the preprimary class.

(f) *Implementation of State Government/University Syllabus* : The Gurukulas were originally established with the avowed purpose of reviving the Vedic studies, restoring to the ancient Indian culture, its rightful place in courses of studies, propagating the study of the Sanskrit language, building up the students' intellectual, moral and spiritual character and enforcing on students a life of Brahmacharya austerity, hardihood and simplicity. For the attainment of such ends in education, it was deemed essential for the Gurukulas to develop their own curricular programmes. But it appears from the analysis of the responses of the sampled Gurukulas, that the present trend is to adopt the Government Departmental courses and University courses, and fall in line with other non-Arya Samajist institutions. This is more on economic ground rather than academic or cultural ground.

(g) *Co-curricular Programmes* : The Arya Samaj lays great stress on physical well-being and health of children and all adults. It is, therefore, no wonder that the Gurukulas give an important place to physical education and sports.

(i) *Play-ground* : All respondent Gurukulas have their own

playgrounds. The play-field is in the campus, very close to the instructional building and residential quarters. Some have spacious play-fields, covering five bighas, or some have small play-fields covering 450 sq. ft.

(ii) *Physical Exercises* : They are operated in the ancient-modern style to enable the students to face the changes of time and lead a physically vigorous and healthy life. Some also teach Yogic Asans, Surya Namaskar, Sukshma Yogic Vyayam.

(iii) *Games* : Students play mostly cricket, Volley-ball, Badminton, Foot-ball, Throw-ball, Net-ball, Dodge-ball Ati-yapatiya, Basket-ball, Hu-tu-tu, Langadi. Other popular sports are Hydel, Jumping, Javelin Throw, Shot put, Wrestling, etc.

(iv) *Athletics* : All Gurukulas do not teach athletics, but some teach events like long-jump, races, and slow cycling.

(v) *Participation in Athletic and Sports Competitions* : The Kanya Gurukula at Dehra Dun has earned a name in the Regional and State Rally, and its girls have often snatched away its Golden Shields in the U.P. State.

(vi) *The Time* : It is mostly in the morning and in the evening after 4.00 p.m. The following time-table for sports and physical education of a Gurukula is indicative.

TABLE 6.3  
Time Table for Physical Education and Sports

<i>Programme</i>	<i>Day</i>	<i>Time</i>
1. N.C.C.	Monday Friday	7.00 A.M. to 9.00 A.M.
2. Girl Guide Day or Scouting	Tuesday	6-15 P.M. to 7.00 P.M.
3. Physical Exercises		
(i) Surya Namaskar and light Yogic Exercises	Everyday	7-00 A.M. to 7-30 A.M.
(ii) Physical exercises with light gymnastic instruments	Monday Tuesday, Wednesday and Friday	6-15 P.M. to 7-00 P.M.
4. Sports and Games	Thursday	6-15 P.M. to 7-00 P.M.
5. Cultural Activities	Saturday	4-00 P.M. to 5-30 P.M.
6. P.T. and Sarvang Sunder Exercises (with Band)	Sunday	6-00 P.M. to 7-00 P.M.

(vii) *Military Type Training* : This is usually not done but the Arya Kanya Gurukula at Baroda provides girls with training in Lathi, Spear-drill, Dagger-drill, Archery, and Rifle drill and Shooting.

(h) *Methods of Teaching* : In order to find out what methods of teaching are followed and how often they are practised in the sampled Gurukulas, an item was put in the questionnaire of the rating type. The rating was to be done on a five-point scale. The rating shows only self-evaluation. This self-evaluation device was used because it was assumed that Gurukulas would usually be more honest and truthful in evaluation, as perusal or practice of truth is a fundamental principle with Arya Samajists.

TABLE 6.4

Mean Rating (on a Five-Point Scale) of the Methods of Teaching of the Sampled Gurukulas

<i>Method of Teaching</i>	<i>Mean Rating (Out of 5 points)</i>
1. Demonstration	3.8
2. Impressive Talks and Exhortation	4.5
3. Question-Answer	4.4
4. Class Discussion	2.5
5. Imitation and Example	3.8
6. Building up a Climate and Atmosphere (using the influence of the environment)	4.4
7. Tutorials	2.9
8. Written Assignments	3.9
9. Field Observation and Study	2.7
10. Seminars	1.2
11. Group Projects	1.2
12. Individual Guidance	3.9
13. Formation of Regular Study Habits	4.9
14. Training in Concentration	4.7

It is clear that in the Gurukulas methods like formation of regular study habits, training in concentration, impressive talks and exhortation, question-answer and building up appropriate climate receive great emphasis. The methods that stand low in mean rating are seminars and group work; class



discussion, field-observation and study and tutorials also get low rating.

(i) *The System of Evaluation* : Another item in the questionnaire on the Gurukulas related to the examination and evaluation system followed by them. The analysis of the responses of the sampled Gurukulas is given below. It is based on the five-point rating which is done by the institution itself. Table 6.5 given below gives rating of the methods of evaluation on a five-point scale.

**TABLE 6.5**  
**Mean Ratings of the Methods of Evaluation on a**  
**Five-Point Scale**

<i>Method of Evaluation</i>	<i>Mean Rating (Total Points Five)</i>
1. Continuous evaluation all throughout the year	3.4
2. Evaluation of academic as well as non-academic achievements	3.1
3. Weightage given to character formation	3.2
4. Evaluation of oral expression	3.5
5. Evaluation of Objective Type of Tests	3.4
6. Evaluation through written Essay-type of Tests	4.1
7. Evaluation through informal evaluation instruments	2.0

It would be seen that the evaluation procedures used in the sampled Gurukulas have higher mean points in first six methods but it is slightly lower in the seventh method of evaluation through informal evaluation procedures.

(j) *Student Problems* : The Item 22 in the Questionnaire embodied an inquiry into the possible student problems being faced by the sampled Gurukulas. The rating of the Gurukulas is sought on the twenty problems listed in the Questionnaire. The rating is to be done on a five-point scale. Analysis of the mean of frequency is given in the table below.

TABLE 6.6

Frequency of Student Problems faced by the Gurukulas

<i>Problem</i>	<i>Mean point in Frequency (Total possible Points Five)*</i>
1. Regularity of Class Attendance	4.9
2. Telling to (Falsehood)	4.3
3. Stealing	4.1
4. Sex problem	4.9
5. Conflict with parents	4.1
6. Conflict with teachers	3.4
7. Conflict with fellow students	3.4
8. Dissatisfaction with administration	4.2
9. Dissatisfaction with facilities for students	4.9
10. Irreligiousness	4.9
11. Maladjustment to the environment	4.2
12. Emotional disturbances	4.1
13. Conflict with the ideology of the Arya Samaj	4.9
14. Resistance to Arya Samajist religious rituals and prayers	4.9
15. Financial	3.5
16. Bad company (friends)	3.0
17. Bad study habits	3.0
18. Slow learning	3.5
19. Lack of aptitude for physical education activities	3.8
20. Conflict with authoritarianism and democratic aspirations of students	4.5

\* Never=5 Points; Rarely=4 Pts; Sometimes=3 Pts.,  
Frequently=2 Pts.; Always=1 Pt.

The above analysis shows that the sampled Gurukulas practically face no student problem in respect of regularity in class attendance, sex, dissatisfaction with student welfare services provided, acceptance of the ideology of the Arya Samaj, resistance to the acceptance of the Arya Samajist religious rituals and mode of prayers. They have negligible problem in falsehood practised by students, done by them, conflict with parents, dissatisfaction with administration, maladjustment to environment, emotional disturbance, and conflict with authoritarianism

and democratic aspirations. To some extent the student problems lie in the areas of conflict with teachers, conflict with fellow-students, financial difficulties, company of bad friends, bad study habits, slow learning and less aptitude for physical exercises and sports.

(k) *Popularity of Gurukula* : The Gurukulas are popular with some parents. The Gurukulas were asked to rank the given ten reasons for the popularity of the Gurukulas with the parents. The result are summarised below in the form of ranks. Rank 1 denotes the highest order and Rank 10 denotes the lowest order.

**TABLE 6.7**  
**Reasons for Popularity of Gurukulas**

<i>Reasons</i>	<i>Rank Order (1 denoting the highest and 10 the lowest order)</i>
1. It is a good institution for getting good education	1
2. It is residential and teaching	2
3. It is good for developing children's character	3
4. It is not expensive	4
5. It imparts national type of education	5
6. It is based on Arya Samaj ideology and principles	5.5
7. It makes students self-reliant	5.5
8. It trains students to be physically strong and fearless	8
9. It imparts comprehensive physical education and Yogic exercises	9
10. It imparts good quality of education	10

The respondents did not actually rank, but indicated the following as the best features of the Gurukulas in their own opinion and in the opinion of the people in the local town or the State as a whole.

- Working on the best Arya Samaj principles and traditions.
- Good academic standards being maintained.



- Good all-round development of students being achieved.
- A feeling of fellowship being developed between students and the staff.
- Promotion of oriental learning and Indian cultural training.
- Cultivation of a nationalist mind in the students.
- Ideal environment and climate for learning in the Institution.
- Good quality of teachers and of the other staff.
- Superior facilities and living conditions.
- The value the Gurukula stands for.
- Satisfactory extra-curricular programme.
- Concern for and attention being given to individual student.

(1) *Distinguishing Qualities* : The Items 25 to 27 of the Questionnaire pertain to five features of the Gurukula which the senior students, their parents and the staff (teachers) talk most frequently about their Gurukula. These Items were responded to by six institutions.

*Students' Responses* : Students of one institution mentioned that the educational facilities that are available in the Gurukulas are not obtained elsewhere. They, therefore, liked their Gurukula. They, further added that they improve in physical health, they form good habits and improve mentally, they develop interest in social work, and they become more civic-minded, smart and daring. In another institution senior students held high the living conditions and the quality of teachers and learning done in their institution. The third institution indicated that the liking of the institution by their students is focused on the good education, being imparted by teachers, care taken for good health of students, efforts made to cultivate good behaviours of students and good cultural activities being provided. Other three institutions emphasised the follow. Their senior students also indicated the similar strengths, but they pointed out shortcomings of the Gurukula also. They categorically said that Gurukulas need much improvement; the Arya Samaj lacks enough resources to provide competent staff; the Gurukulas need to be uptodate in every facet of education; and Gurukulas are suffering from poverty. They pointed out that the Gurukulas have no solution for livelihood. The reorganisation

and strengthening of the Gurukulas should be attempted to remove its such inadequacies.

*Parents' Observations :* In reply to the Question No. 25, the institutions reported that among the observations the guardians of their students frequently made before them, the following were the prominent ones :

- Boys should develop good character and health.
- They must be helped to improve their learning.
- The students should follow the principles of the Arya Samaj.
- The boys should be trained in such a way that they are faithful to the cultural traditions of the country and develop a respect for India's past.
- Education should be imparted at a low cost.
- The Gurukulas should find a solution as to how their graduates would meet the problems of finding livelihood after they become Snatakas.
- Parents seem to feel satisfied with the discipline, the quality of the staff and their teaching. They are also happy that attention and care are being given to the health of individual student and specific attention is given to the physical education.
- Formation of good habits, development of a spirit of social service, inculcation of smartness and daring among students are also other qualities commended by the parents.

*Teachers' Evaluation and Points of Emphasis :* In reply to Question No. 27 of the Questionnaire, teachers of the Gurukulas are reported as listing quite often the following as the achievements and shortcomings of the Gurukulas :

- Congenial and homely atmosphere.
- Strict discipline.
- Holidays are very few.
- High standard of the cultural and physical education programme.
- Good environment.
- Friendly treatment by the Management.
- Good academic autonomy enjoyed by teachers, with freedom of experimentation.

- Administration run on democratic lines and absence of undue bossing by the Head of the Institution.
- The treatment of the staff as the family members of the institution.

Thus, the reported opinions of senior students, the parents and the teachers of the sampled Gurukulas are favourable and are heartening for the future of the Gurukulas. But it is probable that these responses do not give the true inside picture. Gurukulas have many difficulties. They face great financial difficulties. Complaint is sometimes made about the isolation practised by them. It is alleged that too high a premium is placed on austerity and puritanism in them. Their methods of teaching seem to work well, but it is probably due to the fact that the average number of pupils in different classes is small. In crowded or full classes, the methods would not be so effective. But with all said and done, the Gurukulas of the Arya Samaj are undoubtedly the educational institutions of which India can rightly feel proud.

## 6.10 CONCLUSION

With the conclusion of the present Chapter, the main body of the present study also ends. Such a comprehensive and deep study of the Kangadi Gurukula and other Gurukulas is perhaps attempted for the first time. To use Dr. C. D. Deshmukh's words, Swami Dayanand Saraswati had dreamt the golden dream of the revival of the Gurukula traditions and Swami Shraddhanandji strove hard to give it a shape. Later on the brilliant and bold idea of the Gurukula was further tried out and the system was given vitalism, colour and further dynamism by several conscientious and hardworking sons and daughters of the Arya Samaj like late Acharya Ram Devji, Indra Vidya-vachaspati (Kangadi), and Smt. Vidyawati Seth (Dehra Dun), Swami Darshanand, Pt. Bhagwan Din, Narayan Swami (Vrindaban), Shri Chandra Karan and Shri Man Karan Sarda and Mahatma Kanhaiyalal (Ajmer), Swami Darshanandji and Babu Sitaramji (Jwalapur), the late Swami Nityanandji and Dr. Kalyandas Desai (Ghatkopar), Seth Nanjibhai Kalidas Mehta and his worthy daughter Kumari Savitaben (Porbunder), Shri Dayalji Mehta, Shri Jhinabhai Naik and Shri Jagatram



(Supa), and Pandit Anandpriyaji, Swami Dharmanandji and Kumari Shushilaben Pandit (Baroda).

The Gurukulas have brought into prominence some of the finest ideals of ancient Indian education and culture like the practice of Brahmacharya for students, shaping their life on the high ideals of simple living and high thinking, the close and intimate living of teachers and students and development of father-son affectionate relationship between them, a synthesis between ancient culture and modern science, adoption of Hindi or mother-tongue as the medium of instruction and evaluation at all stages of education, arousing in students the feeling of self-confidence and patriotism, shaping their character and inculcating precious qualities of life like self-help, hard work, corporate and co-operative life, intellectual awakening, social services, ethical and spiritual values.

With the establishment of the Gurukulas, India again seems to be on move—with a promise of a new renaissance in making. India have precious assets—her great tradition of duty without self-involvement (anasakti), unaquisitive temperament (apari-graha), tolerance and innate love of peace and reverence for all living things. The Gurukulas attempt to revive these great spiritual ideals which made our cultural heritage unique. These qualities—this cultural wealth was lost. The Gurukulas constitute an effort with great inherent potentiality to rediscover the lost assets of India in the spheres of education, culture and religion.

When one sees how the sapling planted by Lala Munshi Ram in 1900-1902 in midst of opposition from one section of the Arya Samaj leaders has grown into such a gigantic and mighty tree of the Gurukula University with its branches spreading out at several places, one feels that Lala Munshi Ram was right in breaking away from the D.A.V. College pattern and rebuilding the Arya Samaj educational movement on the glorious and well tried lines of ancient Gurukulas. The Kangadi Gurukula is the *Kabirvad* of all Gurukulas. Gandhiji had said once that if Swami Dayanand had done nothing else but only the removal of untouchability, even then his contribution would be memorable. The same observation can be made about the contribution of the Arya Samaj in the field of education. If the Samaj had done nothing else but only the establishment of the

Gurukulas, even then its contribution would remain immortal. The Gurukula remains even today one of the most wonderful, interesting and stimulating institutions. It is a living institution where students imbibe spiritual values in a highly materialistic society, get a grounding in character-building when 'character' is being fast lost and where a school becomes a home and teachers and students become family members of the Gurukula.

Where there is no juvenile delinquency, where there are no sex problems, where there are no campus on fire with students and where there is no exploitation of students and teachers, the Gurukula is, in a way, the hope of New India.

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84. *Ibid.*, p. 130.
85. Shyama Prasad Mukerji i *Gleanings from Convocation Addresses*, op. cit., p. 107.
86. Lajpat Rai : *op. cit.*, p. 140.
87. Amarnath Jha : *Gleanings from Convocation Addresses*, op. cit., p. 113.
88. *Ibid.*, p. 89.
89. Satyarth Prakash, *op. cit.*, p. 79.
90. *Ibid.*, P. 40.
91. Bahadur Mal : *op. cit.*, p. 207.
92. Gurukula Kangadi : *An Introduction*, Haridwar, op. cit., p. 14.
93. Indra Vidya Vachaspati : *Op. cit.*, pp. 19-20.





## **CHAPTER VII**

### **CONCLUSION AND COMMENT**

The history of the most of the known civilisations shows that the farther back we go into antiquity, the more unsatisfactory is found to be the great general position of women. Hindu civilisation is unique in this respect, for here we find a surprising exception to the general rule. the farther back we go, the more satisfactory is found to be the position of women in more spheres than one. And the field of education is most noteworthy in this respect."

—Dr. A.S. Altekar

# VII

## 1.1 INTRODUCTION

Education is not a simple and straight-forward process of development. It is the result of the interplay of several factors and forces influencing and weaving the fabric of education. Of the varied factors that build up the texture of education and shape its development, the cultural, religious, social, political and economic factors are the most prominent and potent. In the later eighteenth century, England—the East India Company had emerged as the most powerful military and political force in India. The British became a supreme political power first with Clive's victory over Sirajudaula, the Nawab of Bengal, on the battle-field of Plassey in 1757 and then with victory achieved by the English army in the Battle of Baskar in 1765. With the beginning of the British rule, the political factor began to play a prominent part. Educational policy began to be evolved by the British Colonial power in India in response to its own political and administrative needs. When a colonial power gets firmly planted in a colonised country, a new class of colonial officers and of the pro-colonial power amongst the natives of the colonised society naturally emerges. The educational policy also gets built up to serve the needs of these emergent classes. Uprety's following observations are pertinent in this respect :



"It is only after the political power is firmly established that the need arises to create a sub-structure of education to maintain and perpetuate the political structure. Education may now be considered as the resultant of two coordinates, viz., administrative and political necessity."<sup>1</sup>

The educational policy evolved and the programmes developed in India in the nineteenth century had their roots in the political objectives of the need for maintaining the existing political framework and ensuring the stability of the colonial rule. From this political determinant the cultural factor evolved naturally. The determinant grew up in the service of the political variable in order that the political rule of England over India would become strong and stable, a new class of Indian people faithful to the British rule had to be created. To that end, the spread of Christianity was given a wide scope, and the policy and system of western education were developed. The Western literature and Western sciences were given prestigious place in curriculum; the English language became the medium of instruction and the spread of Christianity among the Indian people received a veiled patronage.

## **7.2. EFFECTS OF THE BRITISH MODEL OF WESTERN SYSTEM OF EDUCATION**

The present study shows that the spread of Western education did both good and harm to the Indian people. In the matter of good done of the Indian people, the Indian mind got freed, to use Gopal Krishna Gokhale's expression, "from the thralldom of old world of ideas";<sup>2</sup> it brought freshness and breadth of knowledge; the Indian mind through the contact with the Western liberal thoughts and the study of Western sciences, became galvanised intellectually and a spirit of radicalism, began to spread; the super edifice superstitions decayed customs and practices, narrowness of outlook, attitude of fatalism, the ultra high sensitiveness to and blind faith in religion, the rigidity of social norms, the old values and set attitudes, etc. began to crumble and blow off, rationality and reason began to emerge, and knowledge, too, became cosmopolitan, with more open and extensive frontiers.

But along with these manifold "good results" many "bad things" also resulted. The worst of the evil effects was the creation of a feeling of inferiority among the Indian youths and adults. They got the feeling that their religion was not good their culture was antiquated, their philosophy was verbose and fantastic, their spiritualism was visionary, their social structure was false, their scriptures were mere fantasy and outrage of all common sense and rationality, their national character was unreliable, their social and religious relationships were fake, and their languages were unfit to be the vehicle of highest thought. The Western education accomplished the cultural conquest of India, What the British swords and guns did in territorial and political fields the Western education did in the field of culture. An Indian, in his own eye became a small, ignorant, backward, uncivilised, old-minded traditional man and the Englishman a big, learned, advanced, civilised, intellectual, progressive man.

The over-dominance of the English language as a medium of all education beyond the primary stage, and to some extent even at the primary stage in some parts of the country, suffocated the progress of Indian languages. The classical languages like Sanskrit and Persian, the fountain head of Indian culture, were dubbed as useless. The neglect of the classical Indian languages dried up the source stream of modern Indian languages. The scant respect with which the Sanskrit language and the Sanskrit literature were held by the British and the Western educated Indian youths contributed most to the neglect of the study of the Sanskrit language. The Sanskrit language is abundantly rich in vocabulary. Had the study of Sanskrit language been not neglected, it would have enriched the modern Indian languages and the modern cry that Indian languages are not sufficiently developed so as to become the medium of higher education in all academic disciplines would not have arisen at all. The Sanskrit language has all throughout been a language of culture, religion and philosophy. A death blow to the study of the Sanskrit language and the Persian language was actually a death blow to the cultural moorings of the Hindus and Muslims respectively.

The Western knowledge also created a distorted or misplaced belief that one who has studied English is alone an *educated* person. This belief had persisted in the Indian society all

throughout the British rule and it persists even in the post-independent India—it has not been completely wiped out. The English educated persons carried, and they do so even now, great social prestige. This is nothing short of cultural deprivation and degradation. The knowledge of the English language is, of course, essential, and in some fields like science, technology, medicine, production, commerce, business management, research, even indispensable for the nation's economic and social growth are tied up with the nation's progress in science and technology. But to brand a Sanskrit scholar or a scholar in a modern Indian language as inferior and a scholar in the English language as superior is nothing short of cultural bankruptcy. There is difference between a literate in English and an illiterate in English but culturally educated person. And in India, there are thousands of culturally educated men and even though they may be illiterate or do not know English.

All throughout the nineteenth century, the British policy in education was such that it resulted in the education of the elites. It was the advanced communities of the Indian society that received the maximum possible benefits of, and from, education. The Western system divided the Indian societies into 'classes' that included a small percentage of educated Indian youths and a vast multitude of ignorant and illiterates which formed the 'masses'. The British administrators of education had developed a theory called Filtration Theory under which a smaller number of youths belonging to the upper strata of the society was educated, with the assumption that these educated few would, in their turn, educate the vast masses. But this theory did not work. Even that it was allowed to dominate the Indian educational scene for many, many years in the nineteenth century. This policy not only created the unfortunate class of English educated Babus who not only looked down upon their ignorant brethren, but allowed the masses to remain illiterate and backward. The British Government in India turned a stone-deaf ear to the demands made by some enlightened Englishmen and Indians, including Swami Dayanand, to make education compulsory. Had education been made compulsory, India would not have to struggle even as late as in 1974 for making education universal and free for all children in the age-group of 6-14. This was the greatest tragedy so far as the



education of masses and adult cent per cent literacy are concerned. Uneducated masses remained aloof or did not react positively to many efforts made by the leaders of a number of socio-religious reform movements that emerged in the nineteenth century. Thus, the wrong educational policy of the British administrators contributed to the perpetuation of the social and economic backwardness of the Indian people.

The British system of education became secular. Religious education received no encouragement. The policy of neutrality recommended by the Hunter Education Commission (1882)<sup>3</sup> if at all helped any management, it helped indirectly the Christian Missionaries. The Indian youths were allowed to grow up in their schools and colleges without religion, without ethical and spiritual values. Education became Godless. So the Indian youths tended to become Godless where the religious influence of the Home was weak. The lack of stress on character formation was another serious shortcoming of the Western type of education.

Indian youths lost their cultural moorings and national pride about their glorious ancient cultural heritage. Though in body and colour of their skin, they remained Indian, yet in everything else—in dress, in mode of living, in opinions, in habits, in manners, in values, in attitude they became Englishmen. Nay, they became super-Englishmen. India began to die as a nation. Disintegration set in. Communalism went deep into the Indian mind. Education became not for enlightenment, character, skills, national wealth, social change, national integration, but it became for getting jobs as clerks in Government Offices or as subordinate officers in Government Departments.

Against such a frustrated educational setting, Swami Dayanand and other leaders of the Arya Samaj began their Lutheran struggle and campaign. In this Swami Dayanand shone as the Polar Star. Rabindranath Tagore described truly the great path-making work of Swami Dayanand :

“Through the dense under-growth of the degenerate days of our country, he cleared a straight path that was meant to lead the Hindus to a simple and rational life of devotion to God and service for man. With a clear sighted vision of truth and courage of determination,

he preached and worked for our self-respect and vigorous awakening of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keeping in perfect touch with that glorious past of India when it revealed its personalities in freedom of thought and action, in an unclouded radiance of spiritual realisation."<sup>4</sup>

### 7.3 THE ACHIEVEMENTS OF THE ARYA SAMAJ IN RELIGIOUS AND SOCIAL REFORMS

In the foregoing Chapters II to VI, an attempt was made to interpret the writings, speeches, correspondence, etc. of Swami Dayanand and some of his prominent associates and the philosophy, principles and programmes of the great Arya Samaj movement architected and dynamised by them in regard to education. In the later half of the nineteenth century, Swamiji was perhaps the most powerful lustrous light that shone in the galaxy of Indian cultural life—the most vigorous and dynamic personality that generated forces and influence which affected deeply the national life in its many dimensions : cultural, religious, social, political and educational. Emerson said, "thought generated by genius and piety in the world alters the world". This was true in the case of Swamiji. He was a genius and holiest among the holy persons. In the nineteenth century, the tragedy of all tragedies had occurred. The Hindu Vedic religion, perhaps the oldest, the most profound embodying perhaps the greatest truth regarding God and life, had reached a state of degradation, degeneration, disintegration, sterility, rigidity, dogmatism and decay. Christianity and Islam posed a powerful threat to its very survival. The genius minded and pious Swamiji appeared on the socio-religious scene. He threw out many thoughts and he did alter the Hindu society and effectively checked the further development of the cultural cancer that was eating into the vitals of the Indian cultural body. Swami Dayanand proved to be the Great Path Maker in modern India as Rabindranath Tagore had described him, and a sculpture of men and institutions as Shri Aurobindo Ghose had perceived him. Subhashchandra Bose, one of the most rational and intellectual leaders of the Indian National Congress had eva-

luated Swamiji's Arya Samaj as "clearly and unquestionably one of the most potent factors in rebuilding, reforming and rejuvenating the institutions of Hindu India."<sup>5</sup> It has been said about Chhatrapati Shivaji that had he not appeared on the Indian scene, the whole population of the Hindus would have been forced to embrace Islam. A similar observation can be made that but for Swami Dayanand and his Arya Samaj, the Christian Missionaries would have an open unchecked and unresisted field to convert thousands of Hindus to christianity. Some of the scholars like Max Muller and Christian zealots had even predicted the utter collapse of Hinduism at no distant date. But the vigorous and dynamic leadership of Swami Dayanad and his close associates did not allow that to happen.

Swamiji's Arya Samaj was indeed a religious movement—religious transformation of one major dimension of the reformist movement. It reiterated the Vedic concept of ONE GOD who is the source of all knowledge, who is all-intelligence, all power, formless and unincarnate and who is beyond the reach of senses. He is kind and just. He treats one and all with impartiality. He recognises no supremacy for one caste and inferiority for another caste. He does not look upon males as high and women as low. He is no despot. He has created this world as a field of activity. The souls are free in their actions. They are free to develop their activities on the lines they choose. God supplies opportunities; souls utilise them at their own discretion. This conception of God is more socialist than monopolist. It provides a central thread binding all souls—all men and women into an unity. It implies equality of all opportunities, religious, social, economic and educational, the foundation for a socialistic society. It sets the idea in motion that the world is created as a field of action. This means that God expects every man and woman to work, to engage himself or herself into activities so that his or her capacities and abilities have an opportunity to grow and develop. Thus, the conception of Arya Samaj about God implies that every man and woman should receive education so that his or her capacities and abilities develop.

The Arya Samaj believes in religious rituals and worship. But its conception is rational and it has educative implications. The *modus operandi* of praying and meditation consists of bathing, sipping a little water, deep breathing, etc. Bathing has



a very significant meaning. It affects the cleanliness. It contributes to the health of the external organs of the body. Sipping a little water clears the throat and sets the circulation of blood going on. The Yogic philosophy maintains that when one begins to practise the control of his breathing, "his impurities or bad desires are gradually being destroyed in course of time and his light of knowledge burns brighter and brighter in him, so that the knowledge is ever on the steady increase"<sup>8</sup>. The Yogic exercises are not only good for the health of the body, but they have educational dimensions too. As a result of a Yogic exercise like deep breathing, "the understanding becomes refined and sharp so as to comprehend very difficult and abstruse subjects quickly. It develops energy in the body, which adds to solid strength, valour, control over the senses, so that a person masters all the systems of philosophy in a very short interval of time"<sup>9</sup>. *Havan* or fire sacrifice destroys the foul air and bad water which produce disease. The offering in the *Havan* gets "purified and goes with the wind to distant places where it replaces stench"<sup>10</sup>. Thus, the religious rituals and worship are not just 'religious'—they are parts of an educative process also.

Swamiji and his Arya Samaj brought about many social reforms that have deep and far-reaching implications for education. Mahatma Gandhiji had said that "among the many rich legacies that Swami Dayanand had left to us, his unequivocal pronouncement against untouchability is undoubtedly one"<sup>11</sup>. Swami Dayananda's crusade against untouchability not only restricted the movement of proselytising the untouchables by the Christian Missionaries, but gave them a social status which opened to them the gates of schools and colleges that had remained closed for centuries. It gave an impetus to the spread of mass education. Crossing the sea was a rigorous as well as social prohibition. This restricted the study outside India, and stunted the intellectual growth of the Hindu youths. Their knowledge remained restricted. In the domain of pursuit of knowledge and intellectual adventures by the Hindus, there was no scope for cross fertilization. Upadhyaya has said, "Christian missionaries in the South could convert villages after villages simply by throwing crumbs of their bread into the village wells and declaring next day that the villagers having drunk the water of the polluted wells had lost their Hindu religion and had

no alternative left but to embrace Christianity. Poor villagers would weep in vain and express their innocence. But their own Pandits would declare them as lost and non-reclaimable. 'Gone once, gone for ever' was the simple formula of Hinduism. The Arya Samaj launched the *Shuddhi Movement*. It reconverted the converted Hindus to the fold of Arya Samaj, which gave them a new confidence in them. These reconverted Hindus gratefully followed the teachings of Swamiji and the principles of the Arya Samaj and developed a better mental frame to educate their sons and daughters and study and follow the teachings of the Vedas. The Arya Samaj worked hard to break the monopoly of certain privileged classes like the Brahmins.

It dispelled the considerable ignorance that prevailed about the dictates of Vedic scriptures against the social, religious and educational disabilities imposed on women in the name of religion. It was the Arya Samaj that effectively initiated a strong counter movement for the uplift of women by bringing out the true teachings of the Vedas which recognised the right of women to religion, social status, equality and education. This opened up a way for spreading education among girls and women.

Women were prohibited to study the Vedas. Authorities of scriptures were quoted to show that no authority sanctioned the education of women as well as Shudras (viz., *Strishudrau nadhiyatamiti shruteh*). Actually Swami Dayanand was confronted with the citation of this very precept by one antagonist of education for women and the low castes. Swamiji's retort to this sceptic is quick and piercing :

"Damn your eyes ! All human beings, whether men or women, have a right to study. This verse is your fabrication. It is to be found nowhere in any authoritative scripture. On the contrary, the 2nd verse of the 26th Chapter of the Yajurveda\* is an explicit authority in support of the title of all persons to read and to the expounding of the Veda and other scriptures".<sup>12</sup>

The *Atharva Veda*<sup>13</sup> also supports girls' education. It stresses three things for girls before their age of marriage, vow of

\* It reads as under :

"The Lord saith : I declare this speech of the 4 Vedas, Rig and others, for all people so as to do them good both in this world and after."

chastity, acquisition of perfect knowledge and the best training by studying Vedas and other scriptures and equality of boys and girls.

Thus, Swami Dayanand and his Arya Samaj campaigned vigorously to dispel ignorance of people about the so-called prohibition by the Vedas to women and to the Shudras to receive education. The Arya Samaj was most vigorous in the Punjab and, therefore, the community of women received the greatest possible benefits from the Arya Samaj activities. It gave an excellent fillip to the movement for women education.

In the field of nationalism, the Arya Samaj has done more than it is usually credited with. Actually, the Arya Samaj laid the foundation of nationalism, on which, later, the Indian National Congress under the leadership of Mahatma Gandhiji, began to build up its strong edifice. The nationalism of the Arya Samaj went much beyond the nationalism of the Western educated nationalist youth leaders of the nineteenth century.

“Before Dayanand Saraswati, Indian nationalism was largely the concern of the middle class intellectuals who were the products of English education in India. They were largely English in their ideas, hopes and aspirations.....Their sources of inspiration were the liberal thinkers of Europe and England such as Burke, Bentham, Mazzini, Mill, Spencer and others. Their nationalism was outlandish and rootless. They were not assertive enough to declare that India was on par with, and in some respects, superior to the West. It was Swami Dayanand who, through his militant approach, made Indians realise that they were heirs of a splendid heritage, that they were a great nation in their own right. It was he who made them realise that they must adhere to their own religion, must be proud of their own hoary culture and must cultivate their own language.”<sup>14</sup>

The nationalism of the Arya Samaj did a score of good things to Indian education. It drew the pointed attention of Indian people to the denationalising influence of the English language and Western education; it revived the Vedic ideals of ancient Indian educational system, the study of the Vedas and



other scriptures found a place in the curriculum of the Arya Samaj educational institutions; the interest in learning Sanskrit was revived; the bold and challenging experiment in the revival of the Gurukula pattern of education began in modern times; Hindi was tried out successfully as the medium of all education including higher education, the research in Vedic literature received a fillip, education began to be advocated for both the sexes and for all sections of the Hindu Society without any discrimination of caste or social status, an interest in vocational and technical education was kindled, the deviate and non-conformist type of Indian private enterprise in education emerged, a check was applied to the conversion of Hindu youths to Christianity by generating in them pride for their own religion and culture. A new distinct current of national education began to flow in the powerful stream of Western education. The objective of hunting in Government offices and departments on the part of Indian intellectual youths lost some of its focus and pointedness. The objectives of national service and social service began to intermingle with intellectual objectives. Under the invigorating influence of the Arya Samaj, the English-educated young men and women began to work in a number of national reconstruction fields, thereby foreshadowing Mahatma Gandhi's reconstruction programmes in the fields of Hindu-Muslim unity, abolition of untouchability, uplift of women, use of Indian languages as media of instruction, moral and spiritual education, the revival of cottage industry, encouraging the Swadeshi productions, raising the dignity of manual work, etc. etc. Swami Dayanand planted the sapling of nationalism; the Arya Samaj watered it and nourished it so that it grew into a plant; the Indian National Congress further developed it into a strong leafy tree.

#### 7.4 THE EDUCATIONAL CONTRIBUTION OF THE ARYA SAMAJ

In the preceding three Sections of this Chapter, the *indirect* educational implications of the Arya Samaj were summarised and commented upon. But Swami Dayanand Saraswati and his

Arya Samaj have also made a number of direct contributions to Indian education.

1. The conception of education of the Arya Samaj is religious, social as well as knowledge-oriented. Education is conceived as a process by which those who receive education are led from darkness to light, from untruth to truth, from ignorance to knowledge. The light is the light of the Vedas. They are the sources of true knowledge. This knowledge is humanistic knowledge as well as the knowledge of sciences. The Vedic religion propounded by the Vedas is not antagonist to modern sciences, on the contrary they have their origin in the Vedas.
2. Education is a process of building up of an individual morally and spiritually. Without morality and character, education becomes meaningless. A truly educated person is one who follows *Dharma* and *Satya* at all costs. A truly Indian system of education should, therefore, reflect these eternal values of life. It can only then lead the Indian society to attain a great academic, intellectual, social and spiritual height. And only then it can lead to national solidarity, and social as well as emotional integration.
3. It is implied in the educational philosophy of the Arya Samaj that human behaviour-patterns in a society are subject to change from time to time. This change has to be imbibed through education. The pace of change is also to be accelerated through education. Thus, education is a powerful instrument of social change. This concept of education as an instrument of social change set forth by Swami Dayanand one hundred years back is being now reiterated by modern social scientists and the planners of national developments. The Kothari Education Commission (1966) has also conceived education as a great instrument of social change. The Commission has said :

"If this 'change on a grand scale' is to be achieved without violent revolution (and even then it would still be necessary), there is one instrument, and one instrument only, that can be used : EDUCATION. Other agencies may help and can in deed sometimes have a more apparent impact. But the national

system of education is the only instrument that can reach all people." 15

Thus, the Arya Samaj has laid great stress on the social purpose of education right from its establishment in 1875. This reveals the far-sightedness and modernity of its educational outlook and ideology.

4. It is possible to identify some characteristic educational aims in the teachings of Swami Dayanand and in the philosophy and programmes of the Arya Samaj. These aims are both individual and social. The social aim has received a focus because the Arya Samaj is an institution aiming at doing good to the society not neglecting good of individuals at the same time. The larger good of the society is not in conflict with the good of the individual. However, in the case of conflict between the good and of the two, the good of the society should have a greater consideration and weightage than the good of an individual. This ideology is further reflected in its advocacy for equality of opportunity including educational opportunity for all. The educational aim of the Arya Samaj can also be classified as intellectual, cultural, religious and moral, physical and social. The other educational ends pursued by the Arya Samaj through education are : understanding and cultivation of rational faith of students in teachings of the Vedas, development of rational outlook in them, cultivation of scientific proneness, kindling pride in the nation's cultural heritage, building up ethical values, spirituality and physical health and sturdiness. The Arya Samaj educational institutions lay a great stress on discipline to be practised by students. It also needs to be practised by students. It also needs to be emphasised that the Arya Samaj does value human life and shows the ways and means of how it can be lived up fully and richly on a higher plane.
5. Educational values propounded by the Arya Samaj include democratic values, ethical and spiritual values, nationalism, national integration, self-reliance, and scientific spirit.



6. The concept of the Arya Samaj about the State is one of a well-fare, democratic State. The State has to provide for free and compulsory education covering not only the primary stage but even beyond that. Swami Dayanand held that it is the primary duty of the State to function in harmony with its *Vidya Sabha* or the Council of Education. It champions internal autonomy for teachers, and makes a plea that educational institutions should have freedom to select or develop curriculum, select or devise their methods of teaching and in choosing their medium of instruction. The Samaj disfavoured control of the State being exercised through grant-in-aid. This explains why the early Arya Samaj institutions preferred to support their own institutions and they tried to be self-reliant and independent. This was also one of the reasons why Britishers were suspicious of the bonafides of the Arya Samaj.
7. Swami Dayanand was pioneer in according a place of importance to early childhood education. In fact, he looked upon a mother as the best teacher of her child at this stage of instruction. This has led the Arya Samaj to recognise the home as the primary agency of education in the early life of children. Swami Dayanand has bequeathed a well conceived programme of childhood education and training upto the age of five. This training includes speech training, sense training, behaviour training, training in personal and social habits, and imparting to children the knowledge of sex organs. Swamiji was not in favour of allowing children to play in a wayward way. Swamiji has also given us an indigenous scheme of education for children of age-group of 3 to 8 years. It includes the learning of Devnagri script of writing, memorisation of Vedic Mantras, etc.
8. Four stages of life, viz., student life, married life, life of retirement, and life of renunciation of the world have been mapped out by Swamiji for all. During the first stage of studenthood, he held that students should practise rigorously celibacy. This is to be made applicable to boys as well as girls. He has, however, not demarcated his scheme of education into distinct stage such as, pre-

primary, secondary and higher education. At the age of eight the *Upanayana Sanskar* of a child-boy or girl has to be performed and he/she has to be sent to a school on the basis of compulsion. For this pattern of education, Swamiji drew inspiration from the ancient Indian educational system.

9. Swamiji recognised the role of education in social transformation. The goal of his system of education was religious and moral. Swamiji had no sympathy for a system of education which neglected religion, national culture, ethical values and character building of students. His system of education was not book-oriented only, but it attached great importance to environment, climate, atmosphere, spirit, etc. A teacher was also looked upon not only as an instructor, but a moulder of the body, mind, heart and character of his pupils. In his system, the medium of instruction was to be Hindi and the learning of the Sanskrit language was to be compulsory. However, he did not discount the usefulness of learning English and European knowledge. He stood for a synthesis of Eastern and Western learning.
10. The Arya Samaj introduced, perhaps for the first time, the idea of national education. It is credited with laying the foundation of national education. It took the stand that education is to be controlled, shaped and carried on by Indians. It includes Indian values and promotes patriotism. According to the Samaj, an educational system is to be national in temperament at every point. In this system, the home and the school would stand at a closer point of contact and communication.
11. The Arya Samaj has developed two distinct types of educational institution, viz., the D. A. V. Schools and Colleges and the Gurukulas. The Gurukulas are more indigenous than the D. A. V. institutions (which are closer to the Western education). Both these types of institutions disseminate the Vedic teachings and propagate the Vedic ideals. They both impart education through the medium of Hindi. The teaching of Sanskrit is also done on a compulsory basis. But the Gurukulas reflect more truly the spirit of Swami Dayanand and represent more truly his ideology and teachings. The Arya Samaj institutions operated on the tri-

nity of the principles of self-help, self-sacrifice and economy. They provided either tuition-free education or charged very low tuition fees. They did not opt for Government grant and consequently they tried to be free from Government control and direction. The educational institutions under the Arya Samaj also did not practise co-education. As the practice of Brahmacharya by students was regarded as of crucial importance, Swami Dayanand and the Arya Samaj advocated separate schools and colleges for boys and girls. There are now over three thousand educational institutions run by the Arya Samaj in which over three lakhs of boys and girls study.

12. The programme of educational institutions under the Arya Samaj include, besides the learning of English, Western literature and western sciences, teaching of and through a modern Indian language, compulsory study of Sanskrit language, study of the Vedic literature, religious education, practice of Sandhya and Havan, a rich programme of cultural activities, vigorous programme of physical education including Yogic exercises, instruction of etiquette, compulsory hostel living or Gurukula living, and above all strict observance of celibacy. These are, indeed, novel features. The curriculum could be considered innovative in contrast to the traditional western humanities and science taught in other public and private schools.
13. The revival of ancient system of the Gurukulas is a bold and challenging contribution of Swami Dayanand and his Arya Samaj to Indian education. It is the most original of all educational contributions of the Arya Samaj. The prominent characteristics of the Kangdi Gurukula of the Arya Samaj are ; location of the Gurukula in sylvan solitude or away from the haunts of men, preferably on the outskirts of a village or near a river bank, of admission to the educational institutions after the completion of the Upanayana Sanskar, the development of separate Gurukulas for boys and girls, the establishment of father-son relationship between teachers and students, strong stress laid on the development of character, creation and maintenance of congenial climate for the intellectual, ethical, spiritual, emotional and physical development of the child, providing a total educa-



tion to pupils, promotion of studies of ancient branches of learning and tuition-free or low-cost instruction.

The system of educational psychology reflected in the Gurukulas under the Arya Samaj take shades of Idealism, Naturalism, Humanism, and super-naturalism. The programme of the Gurukulas can be distinctly considered as innovative and challenging in the light of the present trend towards adopting materialistic values and programmes of education. The development of spirit of simplicity in students and following the gospel of self-help and reliance are the outstanding achievements of the Gurukulas. The ideal of 'work and learn' and dignity of manual labour are also prominent educational outcomes of the Gurukula system. Whatever else may be observed about the students of the Arya Samaj institutions, none can deny some of its great achievements. The students turned out by the Arya Samaj institutions are more disciplined, more public-spirited, intellectually more alert, morally stronger, physically better equipped, are more national minded and patriotic and have better values and have distinct goals in life than the students of the traditional types of schools and colleges belonging to the western model. They have more of an Indian character in them. And in this way the great dream of Swami Dayanand to prevent denationalisation of Indian youths has been largely realised in some good schools, colleges and Gurukulas.

But this is the brighter side of the educational institutions under the Arya Samaj. It has another side also which does not present a heartening picture. For this, the fault partly lies outside and partly inside or to the educational institutions themselves.

The Arya Samaj educational institutions are fast losing their distinctive character. They have begun to move closer to the vast bulk of traditional Government controlled and aided schools and colleges. They have begun to adopt the Government prescribed courses in schools and provide instruction and training according to the curricula of the affiliating University. The steam-roller has begun to operate in their case also. The reasons are both economic and social. After the attainment of independence, their former sources of income from endowment, donation and public collection have considerably become thin and uncertain. It was expected that the National Government would enco-

urage, nourish and develop such innovative and national educational experiments. But unfortunately that has not happened. The hostility of the former British Government against the Arya Samaj institutions has, of course, gone, but the apathy of Centre and the State Government continues. The thinking of the former British regime that the benefit of aid from public money can be extended only to those educational institutions that agree to follow prescribed courses of studies and accept State control and direction has unfortunately continued to prevail even in the post-independent India. This ill-conceived educational policy of Indian Government has almost suffocated the educational experiment of the Arya Samaj. Strange arguments are being put forward that in independent India, there is no justification for separate existence of the Arya Samaj institutions. When the whole educational system has been made national, the Arya Samaj institutions should also merge themselves in other institutions and shed off their isolationist character. It was unfortunately forgotten that the Arya Samaj educational institutions are more indigenous, virile, vigorous, creative, innovative and man-building than the routine type of Department recognised schools and affiliated colleges. This is, indeed, sad. To have preserved this precious distinct stream, would have been a realistic, right educational policy. The nation's assets cannot be allowed to be so unscrupulously lost or weakened. It was necessary to identify and recognise the strength of the D. A. V. institutions and Gurukulas and inject their best features of this into the main stream of school and higher education in the country. But, unfortunately, the Congress Governments at the Centre and in the the states tried to submerge the Arya Samaj institutions in the main stream of the educational system with the frustrating result that though the Arya Samaj D. A. V. institutions and Gurukulas continue to be known by the same names, their soul gone. They are becoming common place with their educational programmes being replaced by the Departmental/University controlled programmes. This ruin of the heritage came indirectly through economic and sociological pressures.

The sociological and economic factors have largely operated in the departmentalisation of the programmes of Arya Samaj educational institutions. Parents have also now begun to demand that their boys and girls should be prepared in schools

to qualify for taking the State's high school examinations so that they become eligible for recognised jobs or enter into any university. The ideology that education is for the sake of intellectual development, acquisition of knowledge and character does not now hold the ground. The cost of living in the past quarter has been galloping high to such an extent that education has acquired economic significance. It has to operate under economic stress and strain. Parents want that their boys and girls should study, but they should study for passing such examinations so that they get certificates, diplomas or degrees which could fetch them remunerative jobs. The Government gives the institutions no protection umbrella against this hard economic pressure. So the economic and social pressures have forced the Arya Samaj institutions to tone down their former programmes and provide such education to their students that fits them to secure a remunerative job. Had Government supported these institutions on the educational ground, by providing them with generous funds without attaching any educational strings and applying to them its steam-roller in the matter of courses of studies, the innovative character of the institutions of the Arya Samaj could have been preserved. But that has, unfortunately, not happened. The infatuation of government grant has begun, and the Arya Samaj schools and colleges have adopted the prescribed curriculum, keeping only a few items of their original programme. The ideal of Brahmacharya, the focus on the Vedic learning, the observance of the Sandhya and Havans, the leading of a life of simplicity and self-reliance, the stress on character building, the values of truth, honesty, and integrity have been mostly pushed into the background. The characteristic organisational climate and tone of the Arya Samajist institutions are fast deteriorating. The vigour of discipline and code of conduct of the bye-gone days are fast disappearing. No tragedy can be more heart-breaking than this.

Great deterioration has been also found in some of the Arya Samaj educational institutions. This has been noticed by the present investigator during her visit. Some of the weaknesses were pointed out to her by other observers. The teacher-student relationship has become formal and detached. The former warmth is not to be found. Even teachers not having a



faith in the philosophy and principles of the Arya Samaj are recruited. Such teachers destroy the very spirit of the Arya Samaj institutions and downgrade staff morale. They ridicule the principles of Brahmacharya, simplicity, self-reliance, etc., so highly valued by the Arya Samaj. It is also reported that teachers join Arya Samaj so that it helps them to become principals of some Arya Samaj institutions. The discipline in these institutions have also become either externally imposed or enforced softly. Institutions of boys and girls continue to be separate, but only in name. Male teachers are being appointed in girls' institutions. Behaviour problems among students and teachers also occur. Materialistic attitudes and values overwhelm ethical and spiritual values. Disintegration, rather than national and emotional integration, results in some institutions. Students coming from rich families, sons and daughters of government officials and political over-lords get preferential attention and treatment. Inequality has also raised its ugly head on the campus of some schools and colleges. The leadership is not always selfless and broad-minded.

This shows that a downward trend has started in the educational institutions under the Samaj. It is still a small current. It may not be strong, but the leaders of the Arya Samaj should take a serious warning from what is happening in their dear institutions. In this year (1975) the Arya Samaj is, celebrating its Centenary. This should be used as an occasion of stock-taking. Swami Dayanand always attacked fearlessly all evil and falsehood. The spirit of Dayanand has to be revived and used to purify the educational machinery, personnel and programme of the Arya Samaj, wherever impurity is found to have infiltrated. The Arya Samaj educational institutions have much 'precious' in them. This 'precious' should be preserved at any cost. Self evaluation on the basis of criteria and ideals laid down by leaders like Swami Dayanand, Swami Shraddhanandji, Acharya Ram Dev, Mahatma Hansrajji and others should be used for diagnosis and remedial purposes. (Arya Samaj Educational institutions have still greater attraction Editor.)

## 7.5 SOME CRITICAL EDUCATIONAL ISSUES AND THE ARYA SAMAJ

The educational ideology and some of the programmes of education of the Arya Samaj, which have also a bearing on some of the critical issues of Indian education today, need to be given some careful thoughts. Some comments are, therefore, offered in this Section by way of summing up this study.

### (a) *The Observance of Brahmacharya and Studenthood*

One of the conclusions of this study is that Swami Dayanand, and the Gurukulas founded by Lala Munshiram and other Arya Samajist leaders, regarded observance of Brahmacharya by students and entering the married life only after the completion of the period of studentship as of crucial importance. This was also one of the strongest ideals of ancient Indian educational system.

As regards the intrinsic value and importance of this Ideal, there can be no two opinions. If students can be kept away from those harmful influences which stimulate their sex instinct, which becomes a powerful instinctive force after the students attain adolescence, nothing is more desirable than it. But time is changing fast. The present society has become so complex and the influences working on it are so uncontrollable that it has become very difficult to isolate the students from the fact of life. It is difficult to prevent the environment shaping the thinking, attitudes and interests of students. In ancient India, life was very simple. The influence of religion was very strong. Parents could mould the life of their sons and daughters as they liked and according to the teachings of religion. Now the life has become extremely complicated and complex. There is conflict every where in the air. In the present multi-dimensional environment, there is much in it that makes it very difficult to stop the stimulation of the sex instinct. Students resent all control. It has become difficult to impose on them anything externally, i.e. without their own consent. Psychologists have emphatically drawn the attention of the people to explosive dangers of repression of a strong instinct like the sex for the mental health of adolescents. What is needed, therefore, it is argued, is not repression of the sex instinct but sublimation of

it. There are a number of ways available to teachers and parents to sublimate the sex instinct of their adolescent boys and girls, through vigorous activities such as sports, athletics, cultural activities, creative activities, manual labour, etc. Dr. C.D. Deshmukh, the former Chief of the U.G.C. in his convocation Address to the Gurukula University also took a similar stand :

“one more fact should be borne in mind. In spite of our best efforts, we cannot today save a child from the temptations of city life. Of course, you may not permit him to indulge in these temptations, but you cannot prevent him from observing them. In this situation, we must bear in mind a principle of modern psychology. Character cannot be psychology. Character cannot be developed in an atmosphere of fear. By repressing the natural impulse of the child, we distort his life and make it morbid. If the child's natural inclination is ruthlessly repressed, he begins to look upon the whole world as his enemy and his entire life is converted into a tragedy. We can only mould character, but we cannot cast it.”<sup>16</sup>

This very thing also seems to have struck to some Arya Samajist leaders like Lala Lajpat Rai some fifty-six years back. The burden of his thesis was that there was much in the ancient environment that is missing in the present day environment, and therefore, the practice of some of the soundest principles of education, which turned out to be a great success in the past, have few chances of success.<sup>17</sup>

#### (b) *The Compulsory Study of Sanskrit*

It was pointed out earlier that Swami Dayanand was very keen that all Hindus should study Sanskrit. He maintained that unless people know Sanskrit, they will not know how great and rich was their cultural heritage. From the published letters of Swamiji it became evident that he refused permission to get his '*Bhasya*' translated from Sanskrit in to modern Indian languages or English, because he felt that such translation would weaken people's impulse to learn Sanskrit. But later on, Swamiji agreed to use Hindi in his public addresses and



also got reconciled to the idea of translation of the important scripts in Hindi so that people could read them and know for themselves what are the true teachings of the Vedas. Swamiji's shift of emphasis to Hindi as a medium of expression and all knowledge was a significant development. But still he continued to lay stress on the study of Sanskrit by all students. The D.A.V. College of Lahore established after Swamiji's death, to commemorate his memory, taught Sanskrit but gradually the emphasis on the compulsory study of Sanskrit by students became weak. This trend developed to such an extent that even some prominent Arya Samajist leaders began to express the view that the study of ancient languages could be profitably displaced by the study of the modern languages. Lala Lajpat Rai wrote in 1918 :

"Sanskrit is a perfect language, having a great record of valuable literature, just as Latin and Greek. They are sisters in this respect. But just as Europe and America are discovering that for the ordinary boy not aiming to devote his life to literary or historical research, the study of ancient languages may be profitably displaced by the study of the other modern languages, so will the Hindus do ultimately."<sup>18</sup>

My personal experience (of the last 36 years in connection with the Dayanand Anglo-Vedic College) justifies my saying that if all those who founded Dayanand Anglo-Vedic College and afterwards nursed it with energy and devotion, there were and are only a few who ever wanted their own children to follow the courses of Sanskrit which they prescribed for others. Of these, perhaps there are still fewer whose sons are using their knowledge of Sanskrit for any effective purpose. Some of them have given up all study of Sanskrit and consider the time spent in acquiring it as lost. Of all those pious donors who make endowments for popularizing the study of Sanskrit or for imparting religious instruction in creeds and forms, there are very few who make their own sons and nephews devote much of their time to either.<sup>19</sup>

Despite all such trends and climate for the down-grading of the study of Sanskrit begun during the British regime, and the prevailing public opinion not favouring the revival of the study

of Sanskrit one should take into consideration the fact that if not for cultural and religious purposes, then even for enriching modern Indian languages students be provided with an opportunity to study Sanskrit from the secondary stage. Sanskrit is the best and the richest of all the languages of the world. It is a mine of vocabulary. Its word-formation-etymology is such that it is possible to derive and build up vocabulary for many modern ideas, principles and processes reflected in modern sciences and technology. If modern Indian languages are to be made strong media of instruction in higher education, then teaching to students the classical language like Sanskrit, Persian, etc. are very much necessary. To deny the modern student an opportunity to study Sanskrit is a great mistake. In this context, in 1956-57, the Sanskrit Commission appointed by the Government of India had put forth a spirited plea to place the study of Sanskrit in the curriculum of schools and in higher education.<sup>20</sup>

With reference to the Secondary Education, the Sanskrit Commission has recommended five schemes in which the study of Sanskrit could be made compulsory. The schematic representation is shown on the opposite Chart.

The study of the Sanskrit is not being emphasised by some educationists for inclusion in the secondary school curriculum because of fear that it would lay too great a load of study of languages on the young and tender mind of the secondary school child. But opinion of the language expert developed on the basis of careful research and experimentation belie these fears, if language learning is shown earlier. For instance, the British psychologist J.W. Tomb has narrated his own experience in this way :

“It is the common experience in the district in Bengal in which the writer resides to hear English children of three or four years old who have been born in this country conversing freely at different times with their parents in English, with their *ayas* in Bengali, with the garden coolies in Santali and with their house-servants in Hindustani while their parents have learnt with the aid of a *Munshi* (teacher) and after much laborious effort just sufficient Hindustani to comprehend what the

house-servants are saying and issue simple orders to them connected with domestic affairs."<sup>21</sup>

The Kothari Education Commission, too, has recognised the importance of the study of classical languages and of the special claim that Sanskrit has on the national system of education. The Commission observes, and many would concur with its observation :

"We are in favour of the proposal of adopting a combined course of mother-tongue and Sanskrit. But this is not a very popular proposal."<sup>22</sup>

One only wishes that the kothari Commission had persisted with the idea of a combined course of a mother-tongue and Sanskrit. That would have resulted in some knowledge of the Sanskrit, the improved knowledge of the mother-tongue and enriched stock of vocabulary in the mother-tongue so that its use as a medium of instruction in higher education even in science and technology disciplines would have been facilitated. The commission's further stress placed on the study of Sanskrit and other classical languages in all universities and the establishments of advanced centres of study in these in some of the leading Indian Universities,<sup>23</sup> were all in the right direction. But regarding the latter, nothing much has been done. This is rather unfortunate for Indian education.

*(c) Education of Boys and Girls in Separate Institutions.*

Swami Dayanand did not favour co-education, and therefore, the Arya Samajist schools, colleges and Gurukulas have been non-coeducational. The investigator discussed this question with some of the prominent scholars among the Arya Samajist leaders. Acharya Vaidyanath Shastri, Head, Research Department of Sarvadeshik Arya Pratinidhi Sabha, New Delhi, responded to the investigator's inquiry as to why Swamiji probably opposed co-education. He gave a written reply in Hindi which includes the following observations.

"It is true Swamiji did not believe in co-education. The reason is that Swamiji's concept of an educational system was of residential Gurukula type, in which, the observance of Brahmacharya occupied a core place.



Vedas also Prefer that boys stay in a Gurukula, observe celibacy and study. The same direction is provided by them for girls too. The *Atharv-Veda* (11. 5. 18) also enjoins that a girl, after having lived a life of celibacy should go in for marriage with a young husband. Thus, Swamiji's idea of education is based on the observance of celibacy by both boys and girls prior to their marriage. To observe celibacy, it is essential that girls study in girls' Gurukulas and boys in boys' Gurukulas. With co-education the strict observance may not be possible."<sup>24</sup>

Professor Sri Ram Sharma of Himchal Pradesh provides the following as the possible reason as to why Swami Dayanand did not favour co-education.

"With regard to co-education all that I can say is, when Swami Dayanand wrote, education for girls was not a thorny question. His scheme put it in a form in which it could be acceptable to a larger section of the society. 'Co-education' was as yet not in vogue anywhere, even in the West. Except for the compulsory portion of education, I am doubtful if it is much prevalent at present even in the U. K. or the U. S. A. Though after the shaking up of the educational edifice in the U. S. A. in the sixties, there have appeared some tentative attempts in higher education in this direction. The Indian tradition was entirely against it."<sup>25</sup>

Researches done on co-education in India as a part of their study of women's Education such as those by Naik,<sup>26</sup> Kirtikar,<sup>27</sup> Mishra<sup>28</sup> and Desai<sup>29</sup> show that the Indian society during the British regime was largely opposed to co-education. Mishra remarks while reviewing the position in co-education upto 1921.

"In the Punjab, co-education has hardly gained a foothold and in the United Provinces, girls were permitted to attend the co-educational schools upto the age of ten ..... The percentages of the total number of girls who attended co-educational schools in British India as a whole was 37.7 in 1921."<sup>30</sup>

The National Committee on Women's Education<sup>31</sup> appointed under the Chairmanship of Smt. Durgabai Deshmukh, 1959, also investigated the attitude of parents to co-education, and her findings were that there was little parental opposition to boys and girls studying together till the stage of lower primary education, but after that stage their opposition became apparent and strong.

Perhaps Swami Dayanand and the Arya Samaj opposed co-education because they believed strongly in the observance of celibacy by boys and girls before marriage, they had a greater faith in the Gurukula system of education where co-education could not have a place and they sincerely believed that co-education was a veritable hindrance in realising the golden ideal of celibacy before marriage. Regarding the intrinsic value and worth of celibacy before the marriage there can be no two opinions. But the practice of co-education has some distinct advantages from social and economic point of view. In a developing country, where the money is small and the teeming millions are to be educated on a compulsory basis, it is likely that economic considerations would weigh heavily with their national governments. The social objective of education which stresses the education of boys and girls as two closely linked up units of society, which places a focus on educating the boys and girls, men and women as citizens who have to live their lives together and in harmony with fullest understanding of each other would not lend support to this separatist ideology in education. Even those educationists and psychologists who uphold the point of view of mental health in education would not agree to segregation of the two sexes in instructional setting. Even in the early decades of the present century, some leading Arya Samajist leaders like Lala Lajpat Rai were not enthusiastic about this hostility to co-education. He actually wrote that "I am not sure that the segregation insisted on in that institution (i. e. the Gurukula Academy of Hardwar) was ever so complete in ancient times as it is represented to be."<sup>32</sup> Lala Lajpat Rai expressed his views on the segregation of sexes in the following way.

"Boys and girls must learn their social obligations when in their teens. To segregate them at such a time

is to deprive them of the greatest and best opportunity of their lives. The idea of localities far away from the bustle of city life and from the temptations incidental to it is an old idea which is being abandoned by the best educational thinkers of the world. The new idea is to let the boys and girls be surrounded by the conditions of life in which they have to move and which they have to meet in later life."<sup>33</sup> (*The Arya Samaj has never subscribed to this view editor*)

It is true that the aim of education is to fit men and women for battle of life. It is also true that all life is social, and that man and woman have to develop fullest possible understanding of each other and to that end it is better that boys and girls are brought up in the full blaze of the social conditions of the time. But the moral conditions and determinants in this complex civilisation of today are fast deteriorating. The sound basis of the ideal of celibacy before marriage has been also shaken so much at present that one has to think seriously to protect at least the studenthood from the serious dangers and threat arising from over stimulation of sexual urge in our adolescents. The observance of celibacy in studenthood is a precious ideal which should not be allowed to be lost. And it is education alone which can stop further moral degeneration and degradation.

#### (d) Religious Education

All throughout their rule, the British opposed religious education in schools and colleges in India perhaps for political reasons. This turned out to be one of the major defects of British system of education in India. The well informed and the current opinion in education today is veering round to the necessity of imparting religious education. The moral situation in the country in several sectors of national life—administration, politics, economics, social, education (discipline), etc.—has been so fast degenerating that almost all the National Commissions and Committees on education appointed in the post-independence era in India—the Radha Krishnan University Education Commission (1949), the Mudaliar Secondary Education Commission (1952-53), the Prakash Committee on Education of Moral and Spiritual Values (1959), the Sampurna-



nand Committee on National and Social Integration (1962), the Kothari Education Commission (1964-66) have recommended religious education—to provide for the education of moral and spiritual values in the curricula of schools and colleges. Thus, Swami Dayanand was right in giving a place of crucial importance to religious education. But the moot point is whether there is any place for the teaching of the dogmas and rituals of different religions. The present investigator does not feel competent to speak about other religions like Islam or Christianity, but about the Vedic Religion she can say that most of its tenets are of universal type, and there should be no harm to teach them to those who or whose parents do not object. Similarly, as Swami Dayanand himself had pointed out, some of the Vedic rituals like *Sandhya* and *Havans* have educational and health implications. Such rituals should also have a place in educational institutions on a free voluntary basis. But she would like to reiterate that pure religious education with a heavy stress on inculcation among students of ethical and spiritual values should have a place of importance in our school and college curricula.

### *Education of Weaker Sections of the Society.*

Our Constitution has guaranteed social justice for all. In that context, the equality of educational opportunity has become an ideal and a programme of crucial importance. It was the Arya Samaj which, in the nineteenth century, fought a bitter battle to crush untouchability and establish the principle of equality of educational opportunity for all firmly in our educational system. The Arya Samaj as pointed out in this study several times, recognised the equality of right of the women and of the untouchables to religion, social institutions and education on the basis of indiscrimination, that is of equality. The Arya Samaj did a lot for the education of women by opening several schools and colleges for girls and women. But the Samaj could not do much in the way of opening schools and colleges for scheduled castes and tribes. This happened probably because of the fact that all Arya Samajist educational institutions were thrown open to them without any discrimination, and probably because the Samaj did not want to endorse the idea of the differences of castes by opening special institutions for the children

of scheduled castes. And, here the leaders of the Arya Samaj were unmistakably right.

## 7.6 CONCLUSION

The investigator would like to conclude the study with the following observations regarding the new dimensions and directions of change in our education.

The education given today has indeed some admirable features and qualities, but it has tremendous disadvantages which are so great that the good things are all weighed down. In the first place, it is not a man-making education. Nothing positive has been taught. One does not know how to use his hands and feet.

The present system works like a machine. Our pedagogues are making parrots of our boys and girls and ruining their brains by cramming a lot of subjects into their growing minds. What does it matter if higher education of bookish knowledge remains or goes? It would be better if the people get a little of technical education so that they might find work and earn their bread, instead of dawdling about and running after jobs. The moral fibre of the people is also quite bad. Self-centredness has become a vice with leaders, officers, businessmen, producers, teachers and even students. The social values are at a discount.

The education which does not help the common mass to equip themselves with the struggle for life, which does not bring out the strength of their character, which does not inculcate in them a spirit of philanthropy, and the courage to pursue a philosophy of action is not worth the name.

True education is that training by which the expression of will is brought under the control and become fruitful. It is the development of faculty and not an accumulation of words. It is a training to will, given rightly and efficiently.

The ideal of education should be man-making, life-building and character-making. Education should increase the strength of mind and expand the intellect. Western science should be coupled with Vedic system of education, and the observance of Brahmacharya in studenthood, and faith in one's own self should be the goal of education.

The higher education should teach a man to find out how to solve the problems of life. It should mean the manifestation of the perfection already in man.

For acquiring knowledge, concentration is needed. Concentration gives strength and brings perfection in everything. Love for self in conflict with the interest of the society should be discouraged. Power of detachment should be developed. One must learn not only to attach the mind to one thing exclusively, but also to detach it easily and place it upon something else. This is the development of the mind. After this one can collect fact with a balanced mind.

Then comes 'Brahmacharya'—chastity in thought, word and deed. Students should observe always and in all conditions what is called 'Brahmacharya'. It is owing to want of continence that everything is on the brink of ruin in our country. By observance of strict Brahmacharya all learning can be mastered in a very short time. Controlled desires lead to the highest results, says Swami Vivekanand. "Transform the sexual energy into the spiritual energy. The stronger the force is, the more can be done with it. Only a powerful current of water can do hydraulic mining."

Strengthening of will means character. The character of any man is but the aggregate of his tendencies, the sum total of the best of his mind. We are what our thoughts have made us. Every man's character is determined by the sum total of some impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad. So good thinking is needed. Education provides this by training the mind. This mind cannot be trained in luxury. Great men have come up from misery and poverty—because the life situations teach more and if guided properly, the result is good.

This kind of training was possible in the 'Gurukula System.' It is very much needed that imparting knowledge should be through men of renunciation. In the modern system 'degree' is given preference and teachers chosen have no inclination to teach but they teach because they want to live and maintain the life.

We must understand that without faith, submission, veneration and humility in our hearts towards the teacher, there



cannot be any growth in us. Now the teacher has become a more lecturer.

A true teacher will try to come down to the level of the student, and transfer his ideas to the students' soul. A teacher possesses knowledge—even in the case of a boy it is so—and it requires only an awakening, and that much is the work of a teacher.

The present system believes that the teacher should help the child, he should guide the child and that is the thing what a teacher can do. It is the need of our nation and we must see that education imparted should be through national methods and on national lines. Our culture and civilisation should have uniformity throughout the country. Politics should not come in way. Men cannot be made virtuous through Act or Law. There is a goal beyond this where law is not needed. The basis of education should be purity and morality and not law.

To think that destruction of religion will improve the society or the country is wrong. The diffusion of spiritual knowledge is needed. After teaching the spiritual knowledge, along with it will come the secular knowledge. To attempt to give secular knowledge without religion will prove useless. In India we have certain common ideas behind us and gathering up these spiritual ideas will bring unity and love towards the world, (विश्व बन्धुत्व). None can regenerate this land of ours without the practical application and effective operation of this ideal of the oneness of human beings. Due to lack of faith in ourselves we have become weak. We are led away easily by superfluous talks and ideas of foreigners.

Lack of obedience and selfishness has brought our standard very low. We cannot organise ourselves. A nation can come forward only when there is proper organisation and co-ordination.

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## ANNEXURE

### Brief Biographical Sketches of Some Prominent Arya Samajist Leaders who contributed to Education.

#### *1. Swami Dayanand Saraswati (1824-1883)*

By birth Swami Dayanand was a Gujarati - a Kathiawadi though his major centres of work lay in the North, especially in Punjab and Uttar Pradesh. His boyhood name was Mulshanker or Mulji. He hailed from a Saivite Brahman family. He had imbibed religious temperament right from his childhood. He was very eager, as a child, to see God Sive Himself in a bodily form. He was told that he appeared in the Shiv temple at midnight on Shivratri days. But he was disappointed. No God appeared. But, on the contrary, he found that a rat climbed the idol which he took for God and the rat ate away the offerings to God without any punishment from God for its audacity. This incident was a turning point in his life. He lost faith in idols and idol worship. For all his life he battled against the erroneous belief that God resides in idols, that there are many gods, that God takes a human form and that to worship an idol is to worship God:

Then the events of the death of his dear sister and his uncle who loved him very much stirred his mind to the transitoriness of life. He lost all interest in worldly life, and ran away secretly from his home. He began his great quest in search of true God. He wandered from place to place, met many Sadhus, Swamis and Pandits with a view to learning from them how to realize God. But none could satisfy him or convince him. He was a disappointed soul. Instead of godliness and true religion, he found, even at great centres of religion, hypocrisy and fraud perpetuated and practised in the name of religion. He

became painfully aware of how the Hindu religion was degraded by the so-called Sadhus and Pandits.

But then he happened to meet at Mathura Swami Virjanand, an old Sanyasi, who gave him a new light of the Vedas and faith in one Absolute, Formless, Unincarnate, powerful and Merciful God. He realized that the Vedas were the true source of all knowledge and the Vedic religion is altogether different from what the Orthodox Pandits preached and made the people understand it. To his Guru, he gave by way of his Guru Dakshina, a word that he would propagate to the Hindu society-all the world over the true teachings of the Divine Vedic Religion.

But there was utter religious darkness. In the name of religion, falsehood was taught. Through superstitions, and perpetuation of false beliefs and evil customs in the name of God and religion, the Hindu religion had reached a state of great depravation and degradation. He determined to spread the true light of the Vedic teachings and dispel darkness.

He, therefore, started his campaign against false religious beliefs and groundless social customs. In order to spread true knowledge about the Hindu Vedic religion and one God, he visited all the great centres of religions, entered into public discussions with the leading Pandits and scholars and interpreted the Vedas and scriptures truly. He triumphed almost in all the religious debates, because truth was on his side, and he too was on the side of truth.

He campaigned against idolatry, untouchability, child marriages, enforced widowhood, the denial of equality to women in religion and education, the ban on crossing seas, the forced extravagance on marriage and death events and several such other religious and social ills. He escaped assaults of his opponents on his life a number of times. But he carried on his life's mission without being deterred and without any fear. He gathered followers on the strength of the reason and rationality that he taught in religion. In 1875, he established the Arya Samaj, an organised institution to carry on his social and religious reforms. He tried to establish pathshalas to spread the knowledge of Sanskrit language and of the Vedas and other scriptures written in Sanskrit. He did many Shast-



rarths and delivered a large number of public lectures first in Sanskrit, but later on, in Hindi. In this mighty campaign he came into bitter conflict with the Sanatani Hindus and the followers of other Hindu Sampradayas, Christian Missionaries Maulvis and other socio-religious renaissance movements like the Brahmo Samaj, Prarthana Samaj and Theosophy Movements. But he could hold his own against all.

After the establishment of the Arya Samaj in 1875, Swamiji's life was awfully busy with intense reform activities. He travelled from place to place to advance his mission of spreading true light of the Vedic teachings. He could convert to his ideology many educated youths and adults including some Indian princes, especially of Rajputana. But there he met with his death. He found that the ruler of Jodhpur was wasting away his life under the influence of a lady of light fame. Swamiji criticised this fully and advised the Raja to give up this folly. Enraged at this, the royal paramour instigated Swamiji's cook to administer poison to him, which the cook foolishly did. And Swamiji, the great son of India, breathed his last on 30th October 1883 at Ajmer. His last prayer was "Thy will be done". What Swamiji did for the Hindu religion, Hindu society and Indian education are discussed at length in the present research.

## 2. *Lala Sain Das*

He belonged to the first group of pioneers who did utmost to popularise and spread the Arya Samaj movement in the Punjab. He was among the senior-most Arya Samaj leaders of the Punjab. He occupied first the position of one of the three secretaries of the Arya Samaj, Lahore, and then its President. He was also elected as the President of the Arya Pratinidhi Sabha of the Punjab at the provincial level. He lived the high ideal of simple living and high thinking. He was such a devout Arya Samajist that he contributed 10 per cent of his salary every month to the funds of the Lahore Arya Samaj. It is said that two of his greatest contributions to the cause of the Arya Samaj movement were his winning over two youngmen—Lala Hans Raj and Lala Lajpat Rai in service of the Arya Samaj movement, who later on played an important role in the revolution of Modern India. He was a shrewd

observer of men. He had also a share in founding the first D.A.V. College at Lahore in 1886. He died in 1892. His son Lala Sunder Das laid the foundation of Sain Das Anglo-Sanskrit High School which later on gave rise to D.A.V. College at Jullunder.

### 3. *Lala Lal Chand (1857-1912)*

He came to the fore-front of the activities of the Arya Samaj when the Arya Samajists of the Punjab decided to establish a suitable memorial after Swamiji's death in 1883 to commemorate his sacred memory and to continue his work. It was decided to establish a Dayanand Anglo-Vedic College including a school and a hostel. Lala Lal Chand was asked to prepare the draft scheme for the college and the school. He also laid down the broad principles of policy for the D.A.V. College. Lala Lal Chand became the President of the Managing Committee of the newly established college. Divan Chand pays an eloquent tribute to him in the following words :

"He was the President when twenty five years later, the college celebrated its Silver Jubilee. During this period of twenty-five years, whether he held the office or not, he was the President of the Committee. Everyone had implicit faith in his clear-headed and absolutely disinterested leadership and guidance and he never belied the confidence reposed in him". (Vide—"The Arya Samaj", p. 114).

In the affairs of the D.A.V. College, Lala Lal Chand was the brain and the guiding spirit. His contribution was great in the expansion and the development of the college. He died at the young age of 55 or 56 in 1912. He was a great leader.

### 4. *Lala Hans Raj (1864-1938)*

When the scheme for starting the D.A.V. College was announced in 1885, the resources of the Lahore Arya Samaj were meagre. To obviate the difficulty of finance, Lala Hans Raj offered his honorary services for the proposed college. He had just then graduated. He could have earned a job fetching him fat salary, because in 1885, graduates were rare and highly remunerative personnel. Lala Hans Raj came of

a poor family where money was badly needed. Even then he laid aside all other considerations and decided to work in and for the College. This he could do as his elder brother lala Mulkraj offered him a monthly allowance of Rs. 50/-. He worked as the Principal of the D.A.V. College. He lived in a small and simple house costing him Rs. 4 by way of monthly rent. The house was at a distance of one mile from the college. He walked everyday to and from the college.

Lala Hans Raj conducted the college very efficiently and very effectively. The job of the Principal was very tough. There were difficulties about the funds to run the college. But this tough job he did by collecting funds through personal contacts and propaganda throughout the Province. He remained as the Principal till 1912. He strengthened the college movement in the Punjab. He left the college leaving it as one of the best institutions of higher educations in the country. Besides education, he devoted his life, particularly after 1912, to the activities of the Arya Samaj and religious reform work. He died in 1938 at the ripe age of 75. He truly earned the endearing and respectful name of Mahatma Hans Raj.

##### 5. *Lala Lajpat Rai (1865-1928)*

He was born in an Aggrawal family of limited means. His father was a teacher and his grand-father a Patwari and a Shop-keeper in the area. Because of his poverty, he had to give up his college studies half way before graduation and join law. He became a successful lawyer. He was a great orator and patriot to the core. When Lala Sain Das asked him to work for the Arya Samaj, he readily agreed to do so. He helped Lala Hans Raj in more than one way to run the Lahore D.A.V. College and put it on good financial basis. Later he turned out to be a far-sighted politician, a zealous social worker, a fearless journalist, a shrewd economist, a powerful writer. Education was in his blood. His book on "The Problem of National Education in India" is a bold, powerful, well thought out and frankly expressed treatise on national education. After 1890, the Arya Samaj had emerged as a great force in the social, religious and public life of the Punjab, and in this Lala Lajpat Rai had no small hand. For many



years he served as the General Secretary of the Managing Committee of the Lahore D.A.V. College, the President of the Lahore Arya Samaj, Editor of D.A.V. News Bulletin, a writer for *Bharat Sudhar* and *Arya Messenger*. He was a great leader of Indian National Congress. In 1907, he was deported by the British Government to Mandalay in Burma. He worked in Europe and America as an excited ambassador of nationalist India. He sacrificed his life at the altar of patriotism at the tyrannical hands of a British regiment at Lahore in 1928.

#### 6. *Swami Shraddhanand (1857-1926)*

Lala Munshi Ram (before he became a Sanyasi) proved a zealous worker in the cause of Arya Samaj. Even though he was a student, he tried to explain its objects by lecturing. After finishing his studies Munshi Ram divided his time between his practice and the Arya Samaj. But as time passed on the Arya Samaj came to claim more and more of his attention. He took leading part in debates. He organised prayer meetings of the families of the Arya Samajists. He also helped Lala Dev Raj of Jullunder to devise new ways for collecting funds for the Arya Samaj. The Arya Samaj was everything to him. He was one of those Arya Samajists who practised what they believed. For instance, he believed that women should not be kept in purdah. So he asked his wife to discard it. He also believed in educating girls. So he sent his eldest girl to a local girls' school which was run by a Christian Mission.

Munshi Ram was, however, surprised to find one day that the little girl was singing a song about Christ. This pained him very much. So with the help of Lala Dev Raj he founded a girls' school. This is now known as the Kanya Maha Vidyalaya of Jullunder.

Munshi Ram was an untiring worker in the cause of the Arya Samaj, and he spent much of his time in visiting new places to establish Arya Samajas there. He was elected the President of the Arya Pratinidhi Sabha, Lahore. This was the chief organisation of the Arya Samajas.

After becoming the President of the Arya Pratinidhi Sabha, he found that it became all the more difficult on account of the mutual quarrels among the Arya Samajists. On the one hand, there were some who thought that the D.A.V. College, Lahore,

was of great importance; on the other hand, there were others who did not think so. In the end Arya Samaj came to be divided into two camps. One party was led by Lala Hans Raj, the Principal of the D.A.V. College Lahore. The other was led by Lala Munshi Ram.

Now Munshi Ram entered upon one of the busiest periods of his life. He was working hard but was not satisfied with all this. He loved the ancient Aryan culture and wanted to revive it. The best way to do so, he thought, was to found a Gurukul.

It was a new idea and bold in the present times. But Lala Munshi Ram's energy and determination overcame all obstacles. First of all, he toured the country to collect thirty thousand rupees. After having done so he fixed a fine spot at Kangri near Hardwar for the buildings of the Gurukul. This was the gift of a rich landlord of Najibabad named Munshi Aman Singh.

He believed that the aim of education was to develop character and to produce good and noble citizens. So he said, "My students will not run after petty jobs. They will do something better and nobler. They will be the builders of a Nation."

A time came when the mission of the Gurukul also came to be misunderstood. Some thought that it taught its pupils the use of arms. This implied that the students of the Gurukul were engaged in some unlawful activities.

But Mahatma Munshi Ram soon dispelled all these fears and doubts. He invited the Lieutenant Governor of the U. P. to visit the place. Sir James Meston, now Lord Meston, went there three times. The last time he went he was accompanied by the Viceroy of India, Lord Chelmsford. They were struck with the simple life of the students, and admired the courage of Mahatma Munshi Ram. Lala Munshi Ram collected fifteen lacs rupees for the Gurukul and started an Agricultural College which was attached to the Gurukul. He desired that they should have an Ayurvedic College of their own.

Then Lala Munshi Ram became Sanyasi. He now came to be known as Swami Shraddhanand. He then travelled all over India and delivered lectures. He taught that people should build up their character. "Nations," he said, "become great

only on account of the character of the persons that compose them."

Swami Shraddhanand was a prince among men. Mahatma Munshi Ram was the father of the Gurukul Idea, and Lala Dev Raj led the way in regard to girls' education. They were all great souls.

Swami Darshanandji established Gurukul Mahavidyalaya at Jwalapur.

Swami Swatantratanandji established the 'Upadeshak Vidyalya' at Lahore.

Lala Sain Das worked as Principal of D. A. V. College Lahore, from 1912 to 1931.

Shree Meharchand was there from 1936 to 1943. Shree Bhagwandas became the Principal in 1953 and he worked in this capacity upto 1958. In 1958, Shree L. C. Dhavan succeeded him upto 1961.

Swami Gangagiriji established Gurukul Mahavidyalaya, Rajkot in 1976 (Samvat).

Under the guidance of Swami Shraddhanandji, the following Gurukuls were opened by donors and workers.

#### *Name of the Gurukul*

Gujranwala Gurukul.

Kanya Gurukul, Dehradun.

Gurukul Indraprastha.

Gurukul Kamaliya.

Gurukul Betsohni.

Gurukul Multan.

Gurukul Kurukshetra-Lala Jyotiprasadji donated and the Gurukul was registered under Punjab Pratinidhi Sabha Matindu.

#### *7. Acharva Ram Dev (1881-1939)—*

After Lala Munshi Ram (Swami Shraddhanandji), Acharya Ram Dev occupies a next place of importance in the Gurukul Movement. Though as a young man, he was a staunch opponent of Lala Munshi Ram and his Gurukul Movement, he turned out, later on, its strongest pillar of strength. It was he who modernised the Gurukul Kangri and put it on a sound



organised basis. Under his enlightened and vigilant leadership the Kangri Gurukul became a well-knit organisational unit. It was he who provided leadership in bringing about an admirable synthesis of the East and the West in the Gurukula. He stood as a firm, unflinching watchguard of the purity and sanctity of the Gurukul. He did not allow any downgrading of the Arya Samajist ideals in the Gurukul as it happened in the D. A. V. College Lahore. He was the father of the Arya kanya Gurukula Movement in the Punjab. He was a devoted worker in the cause of the Arya Samaj and spent up his whole life in it. He collected funds for the Gurukula, taught in it, provided academic leadership and contributed heavily on organisational and administrative side. He believed in the Vedic ideals of life and demonstrated that they can be lived even in modern time by trying them out in his own life time. He was highly respected for his nationalism, social service and educational work by Mahatma Gandhiji. He was a great teacher, great principal and great educational administrator. The great champion of girls' education died at the site of Dehradun Kanya Gurukula on 9th December 1939.

#### 8. *Swami Darshanandji*

Pandit Kriparam became Swami Darshanand in 1903. He was the member of the Arya Pratinidhi Sabha, Punjab. He was a great orator and used to hold discourses with Sanatani Pandits to prove the interpretation of Vedas according to Swami Dayanand's translation. He opened many Gurukulas as he belonged to Gurukul Section of the Arya Samaj.

#### 9. *Swami Nityanandji (1860)*

Swami Nityanandji was born in Jodhpur in Samvat 1917. His first name was Ramdutt. He was the scholar of Sanskrit, Hindi, Gujarati, Marvadi and Marathi. He travelled a lot and after meeting Swami Gopalgiriji he became an Arya Samajist. He visited all the provinces of India and delivered lectures.

Swami Nityanandji met H. H. Sayajirao Gaekwad III, Maharaja of Baroda after the recommendation of Shri M. G. Ranade. He wrote a letter to the Diwan of Baroda dated 16-8-1895. 'I have great pleasure in recommending to your kind notice Brahmachari Nityanand and Swami Vishweshwaranand

of the Arya Samaj who are proceeding to Barodain the course of their mission work. Both are good Sanskrit scholars and one of them knows English also..... They are anxious to secure an interview with His Highness the Maharaja Saheb and to receive encouragement from him in their work. Of the late Pandit Dayanand Saraswati's disciples the two seem to be most likely to carry on his work if properly supported. They are Munis and need no money but they naturally desire the support of such an enlightened ruler as H. H. the Maharaja. I hope you will find them very disposed to help us all in the work of social reform.

Thus, Swami Nityanandji met the H. H. Maharaja Saheb. He delivered lectures many times and in 1894 the Arya Samaj was established in Baroda.

Swamiji met Ravindranath Thakur in Calcutta. Ravindranath gave Rs. 1000 to Swamiji for the work of social reforms. With Swami Vishweshwarnandji Swami Nityanandji worked throughout his life for the cause of Arya Samaj preaching and teaching the true way of life.

#### *10. Pandit Lekh Ram (1857-1898)*

Lekh Ram was born in 1858 at Syyadpur. He was never taught Hindi and Sanskrit but Urdu and Persian because at that time Urdu and Persian were the languages of the court. Afterwards he learnt Hindi. He read Gita and was so much influenced by this book that he became a devotee of Krishna. Then he read the books of an Arya Samajist named Munshi Kanhya Lal Alakhdhari and became the follower of Swami Dayanand. He met Swami Dayanand in 1880 at Ajmer. This meeting strengthened Lekh Ram's faith in the Arya Samaj. He went back fully convinced that the truth was only to be found in the Vedas. But he did not neglect the study of other religions. He left his job of police in 1884 and devoted himself entirely to the work of the Arya Samaj. He took in hand two things to do under the instructions from Swami Dayanand himself. One was that he should get the memorial for the protection of the cow prepared and the other was that a memorial should be sent to the Government to permit the teaching of Hindi in schools.

He established an Arya Samaj in Nahan and at many other places. He was a sincere, truthful, unselfish and hardworking person. He was murdered by a Muslim for the work of 'Shuddhi' he used to do. His last words were, "Do not let the Arya Samaj stop publishing books which explain its mission."

Pandit Lekh Ram wrote many books and he wrote the life of Swami Dayanand. He died manfully for his faith and in so doing died the death of a martyr.

### 11. *Narayan Swami*

He was one of a few top most leaders of the Arya Samaj who shaped its destiny. He had been for years together at the helms of the Sarvadeshik Arya Pratinidhi Sabha (International Aryan League) the supreme body of the Arya Samaj in India and Abroad, thus he had been the constitutional and spiritual Head of the Arya Samaj. He pioneered the Hyderabad and Sind struggles for the vindication of religious rights inviolability of Satyarth Prakash, the Bible of the Arya Samaj.

He had been Governor of Gurukul Vrindavan before initiation into the Sanyasashram. His name was Munshi Narayan Prasad. He was credited with having raised it to a high level. He was also responsible for its location at Vrinda van and construction of magnificent buildings.

Shri Pt. Bhagwan Din, Murarilal Sharma, Shrimati Laxmi Devi, Lajjavati, Vidyavati Seth, Swami Vritanand, Swami Brahmanand, Swami Atmanand and Swami Omanand are among those notable figures who popularized and gave impetus to the Gurukula education both male and female.

### 12. *Pandit Gurudutt (1864-1890)*

He was born in 1864 in Multan. When he was in college he founded the Free Debating Club. He was a member of the Arya Samaj too and used to edit an English weekly for it. He also started a school of science in connection with the Arya Samaj. Its purpose was to spread knowledge and banish superstition.

Guru Dutt was near Swamiji when he lay on death-bed. His death had a great effect on Guru Dutt. He practically made up his own mind to do the work of Swamiji.

On his return to Lahore he gave an account of the last days of Swami Dayanand. He also gave active support to those who wanted to found the D.A.V. College. He gave away



twenty five rupees, his one month's scholarship for this purpose.

Pandit Guru Dutt was an untiring worker. He wrote a large number of articles and delivered a great number of lectures. After his death in 1890, a Christian paper wrote about him, "He was very fond of study, and was in touch with the problems of the world of today. He was a great scholar of Sanskrit and wrote several books on the Vedas."

It was his belief that only studying the Vedas could India become great.

### 13. *Rajmitra Rajratna Atmaramji Amritsari (1867-1938)*

Pandit Atmaramji, one of the most popular and brilliant writers orators and leaders of Arya Samaj, was born in the month of June 1929 Sanvant in Amritsar. At the age of 11 he wrote a compedium of universal religion named Vedic Civilisation. Pandit Lekhrāmji and Muniwar Guruduttji, while noting these signs of genius in the child, encouraged him in every way. Afterwards, he became the renowned editor of the famous 'Hitkari' paper. He was noted for his brilliant oratory. Though leading a life full of many sided activities he devoted himself to the problems of untouchability, female-education, Swadeshi Prachar, widow-remarriage, Shuddhi and Sangathan.

Late H.H. the Maharaja Sayajirao Gaekwad III of Baroda requested Swami Nityanandji to get Atmaramji in Baroda to undertake the scheme for the social and economic uplift of the depressed classes by preaching and education. Baroda's achievements in regard to the improvement of the lot of the depressed classes owe much to his energy and zeal.

After his retirement from Baroda service, Pandit Atmaramji took up the cause of girls' education and emancipation of Indian womanhood. The establishment of the Arya Kanya Maha Vidyalaya, Baroda, and its growth into an Aryan Women's University; the widow's Home; the Harijan Ashram, the Bhil Ashram, the Gurukul for girls and boys at various places in Gujarat and Kathiawar will be monuments to his memory.

In the history of Baroda, he is always to be remembered for the part he played in the compilation of the great Legal Dictionary and the introduction of Hindi education in the State.

His son Pandit Anandpriyaji was at the root of all his work and he has continued the traditions. His valuable contribution

to Arya Samaj is his famous book 'Sanskar Chandrika'—a book of erudite learning.

Late H.H. Maharaja Sayajirao Gaekwad III, honoured Atmaramji by giving the title of 'Rajratna' and 'Rajmitra'.

#### 14. *Shrimati Gulabdeviji (1874-1970)*

'Chachiji' was born in A.D. 1931 in Jaipur. Her husband Mathuraprasad Bhattar belonged to Jaisalmer. He was an Arya Samajist too. So Gulabdeviji got good opportunity to work. She learnt reading and writing at her in-laws place and her interest in studies gave understanding that education is a 'must' for women and she decided that she would educate the women-folk of her neighbourhood area. She put that idea into practice. She called the girls and began to teach them. She herself studied the principles of Arya Samaj and Vedic system of education. She started weekly meeting of ladies in the afternoon at her residence performing yajna and reciting Vedic rituals. She opened a school for girls in A.D. 1955. Unfortunately she lost her husband in 1966. In that period no Hindu woman would dare work independently but Gulabdeviji took firm decision to continue the school and work for the emancipation of uneducated, suffering women of Rajasthan.

Her house was used for the work of school and she developed it gradually with immense patience and will power. She was a strict disciplinarian. She believed that a girl of 16 should be married.

In her school she never allowed the girls to come in frocks. The girls should use 'chunni' and 'sari' and cover their heads.

Widows were given shelter in her house and thus Gulabdeviji worked throughout her life. She was highly respected by all and was consulted in many spheres of work of the Arya Samaj.

She passed the examination of St. John Ambulance in 1912 and at the time of epidemic (plague) in Ajmer she worked with her lady volunteers with zeal. After that she started distributing free medicines to the women. Her school was considered the best in Rajasthan and rich Marwari industrialists and others used to send their daughters to 'Arya Putri Patha-shala'—(the name of Chachiji's school).

She opened a library, a sewing class and a nursery class for

girls and women of Rajasthan. says Raja Maharaj Singh, Government of Bombay, "The education of women has shown considerable progress during recent years and the good work done by pioneers such as Shrimati Gulabdevi deserves commendation."

#### 15. *Nanji Kalidas Mehta (1887-1969)*

Known as 'Sugar King of Uganda, Africa,; Nanji Kalidas Mehta belonged to Ranavav (Saurashtra). He went to East Africa in a small boat as a servant at the age of twelve. He toiled, worked and earned—earned not only money but also name and fame. He himself had studied only upto one or two standards but experience gave him sight. Thinking made him philosopher and he realized the value of education. He donated everywhere in Africa to open schools for boys and girls. He liked to see that education is imparted strictly on the tradition of Indian culture and civilization. He sent his daughters to Gurukul for their education. They studied in Arya Kanya Maha Vidyalaya, Baroda. The eldest one Miss Savitaben V. Mehta became the graduate of that institution. For her Nanjibhai opened one Gurukul for girls in Porbandar. Now he has Gurukul Mahila Arts College (for Girls) and more than thousand girls reside there and study. Many other schools and colleges are running in Saurashtra opened by him. He was keen to see that condition of women in the society should improve. He firmly believed that where the women are worshipped there the Devtas reside.

Though uneducated himself in letters Nanjibhai was most educated in life—he proved that by his work and deeds.

#### 16. *Pandit Anandapriyaji (1899)*

Andandapriyaji is the second son of late Aryan philosopher master Atmaramji Amritsari. He was born in 1899 in Amritsar (Punjab). He and his elder brother Shantipriyaji (the investigator's father) were sent to Gurukul Gujranwala at the age of 8 and 10 respectively in the year 1908. They studied upto matriculation in Gujranwala under the strict discipline of the institution.

Anandapriyaji, after passing his B.A. and LL.B. served in the Baroda State as the City Magistrate. But he left the State



service as he was interested in social work. He established the Arya Kumar Mahasabha in 1921. He is the founder Secretary of Arya Kanya Maha Vidyalaya of Baroda. This has developed into a big campus for girls' education which runs a college of Indian Medicine, a Secondary School, a Training College for Physical Education and a School of Fine Arts which includes Dance and Music. At present he is the President of Provincial Arya Pratinidhi Sabha in Gujarat.

He is a great advocate of Vedic culture which he believes is panacea of all evils in the present-day life of nations.

## APPENDICES

- I : The Questionnaire
- II : Subjects Taught in Different School Classes (Gurukula Kangdi Vishwavidyalaya).
- III : Slow and Small Progress in Education of Indian Youths (1856-1921).
- IV : Acknowledgement of Guidance and Suggestions received.
- V : Suggested Areas of Further Research.
- VI : Interviews.
- VII : Bibliography.

## **APPENDIX**

# **A QUESTIONNAIRE FOR THE STUDY OF ARYA SAMAJ INSTITUTIONS IN INDIA**

**(Ph. D. Research)**

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M.S. UNIVERSITY OF BARODA**

**A STUDY OF ARYA SAMAJ INSTITUTIONS IN INDIA  
(Ph.D. Research)**

*Investigator*

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This research relates to a critical study of the contribution of the Arya Samaj to Indian education over a period of time. The contributions of the Arya Samaj are in many directions and have many focal points. Even in the field of education, its contributions are varied—conceptual, philosophical, sociological, cultural, academic and practical. This questionnaire aims to seek some vital information on development, objectives, programmes and inputs-outputs of the educational institutions that can be designated as characteristic Arya Samaj educational institutions in the country. The main purpose is to examine the practical—the application side of the educational thought of the Arya Samaj. This would help in a much better understanding of efforts, programmes and problems of all those pioneering Arya Samajists who sought to train up the new generations in the spirit and ideology of the Arya Samaj and the struggles they had and have to make in keeping this great programme going. Your help and co-operation in this perspective will be precious. Kindly, therefore, fill in all the items of this Questionnaire. It will be helping the cause which is dear to you.

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1973

Please return the questionnaire duly filled into—

Miss Saraswati S. Pandit  
Residential Quarters, Arya Kanya Mahavidyalaya,  
Kareli Baug, BARODA

1. Name of the Institution:.....  
Place:.....State:.....
2. Year of establishment:.....
3. Which principal persons took initiative in establishing the Institution :
4. A brief description about each person regarding their ideology, connection with the Arya Samaj Movement, etc.
  - 1.
  - 2.
  - 3.
  - 4.
5. Specific philosophy of the Institution (Please describe).
6. Specific and characteristic purposes of establishing the institution :
7. From where the earlier financial assistance came ?
8. Please give the following information about the Institution when it *First began functioning* :
  - 8.1. Location :.....
  - 8.2. Building :.....
  - 8.3. No. of Hospital and Boys, girls living in them :



## 8.4.

<i>Nature of Classes or Stage</i>	<i>Total No. of Students</i>	<i>Total No. of teachers for the Classes</i>	<i>Total No. of Class- rooms</i>
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9. 9.1. Did it change or add any courses or instructional programme? (Tick  $\checkmark$ /)

Yes/No

9.1. If Your answer is 'Yes', please fill in the following:

<i>Course or programme changed</i>	<i>Course or programme added</i>	<i>Year of addition</i>	<i>Reason or Reasons for Change/addition</i>
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1. ....	1. ....	.....	1. ....
2. ....	2. ....	.....	2. ....
3. ....	3. ....	.....	3. ....
4. ....	4. ....	.....	4. ....

10. The present position regarding the Institution

10.1 The approximate area of the campus——sq. ft.

10.2 No. of instructional buildings——

10.3 No. of hostel buildings : (a) Boys——

(b) Girls——

10.4 The minimum age at which a child is admitted:——

10.5 Whether living in the hostel is compulsory (tick  $\checkmark$ /) Yes/No

10.6 The total No. of instructional staff:

Men : \_\_\_\_\_

Women : \_\_\_\_\_

Total : \_\_\_\_\_

10.7 Is it an essential condition that teaching staff should belong to the Arya Samaj fold ?

(Tick  $\checkmark$ /) Yes/No

10.8 If your answer is 'Yes', kindly state the purpose of prescribing this as a condition and what good results you expect therefrom.

10.9 At what stage is instruction imparted? (Tick  $\checkmark$ /)

Stage	No. of Students		
	Boys	Girls	Total
(a) Pre-primary			
(b) Lower primary			
(c) Upper primary			
(d) Lower-Secondary			
(e) Higher-Secondary			
(f) First degree			
(g) Post-Graduate			

11. Do you follow the State Government pattern of classes at the school stage? (Tick  $\checkmark$ /) Yes/No

12.1 Do you follow the university pattern of classes at the higher education stage? (Tick  $\checkmark$ /) Yes/No

12.2 If your answer is 'No', describe briefly your own pattern giving the nomenclature used by you for different classes and stages of instruction.

13.1 Has the Institution a play ground ? (tick  $\sqrt{\quad}$ ) Yes/No.

13.2 If your answer is 'Yes', please supply the following:

(a) Area———sq. ft.

(b) The time in the day when it is largely used———

(c) The games that are played

(i) (vi)

(ii) (vii)

(iii) (viii)

(iv) (ix)

(v) (x)

(d) The athletic events in which students are prepared:

(i) (vi)

(ii) (vii)

(iii) (viii)

(iv) (ix)

(v) (x)

(e) A Brief description of physical exercises done by the students:

(f) A brief description of military training (if at all given) to students:

(g) A brief description of cultural activities regularly participated by students:



14. Please attach herewith a copy of daily classwise time table for instructional activities, sports, physical exercises, military training, cultural activities etc.

15.1 Is it compulsory for each student to participate in non-instructional activities or programmes? (Tick  $\sqrt{}$ ) Yes/No

15.2 If your answer is 'Yes', please state briefly your objectives in doing so:

- |       |        |
|-------|--------|
| (i)   | (v)    |
| (ii)  | (vi)   |
| (iii) | (vii)  |
| (iv)  | (viii) |

15.3 Is education free? (tick  $\sqrt{}$ ) Yes/No

15.4 If your answer is 'Yes', please state :

(a) at what stages?

(b) reasons for doing so.

(c) From which source the loss of income of fees is compensated?

15.4 If your answer is 'No', please supply the following information:

(a) Tuition fees for each class.

(b) Other instructional fees for each class.

(c) Hostel fees for each age-group of students.

16. Please mention and rate (by ticking  $\sqrt{\quad}$ ) appropriate column which of the following methods of teaching and training are followed in your institution.

<i>Method of Teaching</i>	<i>Always</i>	<i>Fre-</i>	<i>Some-</i>	<i>Rarely</i>	<i>Never</i>
		<i>quently</i>	<i>times</i>		
1. Demonstration					
2. Impressive talks and exhortation					
3. Question-answer					
4. Class Discussion					
5. Imitation and example					
6. Building up a climate and atmosphere (using the influence of environment)					
7. Tutorials					
8. Written assignments					
9. Field observation and study					
10. Seminars					
11. Group projects					
12. Individual guidance					
13. Formation of regular study habits					
14. Training in concentration					
15. Any other (please specify)					

17. Please mention the system of examination or evaluation followed in your institution.

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<i>Method of evaluation</i>	<i>Always</i>	<i>Fre-</i>	<i>Some-</i>	<i>Rarely</i>	<i>Never</i>
		<i>quently</i>	<i>times</i>		

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1. Continuous evaluation althrough the year.
  2. Evaluation of academic and non-academic achievements.
  3. Weightage is given to character formation.
  4. Evaluation of oral expression.
  5. Evaluation through objective-type written tests.
  6. Evaluation through written essay tests.
  7. Evaluation through informal tests.
  8. Any other (please specify).
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- 18.1 What is the total annual cost of educating a child in your institution ?



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<i>Stage</i>	<i>Instruction cost (Fees and other expenses</i>	<i>Hostel (living and food bill)</i>	<i>Clothes and such other sundry things</i>	<i>Miscellaneous</i>	<i>Total Rs.</i>
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- (a) Preprimary
- (b) Lower primary
- (c) Upper Primary
- (d) Lower Secondary
- (e) Higher Secondary
- (f) Upto 1st degree
- (g) Second degree
- (h) Ph. D. research

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18.2 Do you subsidise this per student annual cost at all stages ?

18.3 If your answer is 'Yes', please state from which source you get the income to subsidise these costs?

19. Please mention all such features in your Institution which faithfully reflect the philosophy, principles and programmes of the Arya Samaj.

- |       |        |
|-------|--------|
| (i)   | (vi)   |
| (ii)  | (vii)  |
| (iii) | (viii) |
| (iv)  | (ix)   |
| (v)   | (x)    |

20. Please mention all such features of the British System of Education or non-Arya Samaj System of education which you have imbibed in your institution.

- |       |        |
|-------|--------|
| (i)   | (vi)   |
| (ii)  | (vii)  |
| (iii) | (viii) |
| (iv)  | (ix)   |
| (v)   | (x)    |

21. In continuation of Q.20, please mention reasons for adopting these features.

- |       |       |
|-------|-------|
| (i)   | (v)   |
| (ii)  | (vi)  |
| (iii) | (vii) |
| (iv)  |       |

22. Please Check (✓) whether you have the following student problems in your Institution:

<i>Problem</i>	<i>Frequency</i>				
	<i>Always</i>	<i>Fre- quently</i>	<i>Some- times</i>	<i>Rarely</i>	<i>Never</i>
1. Inter class attendance					
2. Lieing (Falsehood)					
3. Stealing					
4. Sex					
5. Conflict with parents					
6. Conflict with teachers					
7. Conflict with fellow students					
8. Dissatisfaction with administration					
9. Dissatisfaction about facilities provided to students in the institution					
10. Irreligiousness					
11. Maladjustment to the environment					
12. Emotional disturbances					
13. Conflict with ideology of the Arya Samaj					
14. Resistance to Arya Samaj religious prayers and rituals.					
15. Financial					
16. Bad company (friends)					
17. Bad study habits					
18. Slow rate of learning					
19. Lack of aptitude for physical activities					
20. Conflict with authoritarianism and democratic aspirations of students					
21. Any other (please specify)					



23. Rank in order of importance why most of the parents send their children. They enrol their children in the Institution, because

(e.g. put 1, 2, 3, 4, etc. against each in order of importance)

<i>Reasons of Popularity</i>	<i>Rank</i>
(i) It works on Arya Samaj ideology and principles. — — —	_____
(ii) It is residential and teaching —	_____
(iii) It is good for developing children's character — — —	_____
(iv) It is not expensive — — —	_____
(v) It imparts comprehensive physical education and military training —	_____
(vi) It trains students to be physically strong and fearless — — —	_____
(vii) It imparts national type of education — — —	_____
(viii) It teaches on the pattern of ancient Indian culture — — —	_____
(ix) It makes students self-reliant —	_____
(x) It is a good institution for getting a good education — — —	_____
Other (please specify) — — —	_____
— — —	_____
— — —	_____
— — —	_____

24. The best things about this college as you and most other people in the town or State think are the following. Please rank 1 to 5 only in order of importance.

<i>Opinion</i>	<i>Rank</i>		
(i) Working on the best Arya Samaj principles and traditions	—	—	—
(ii) Good academic standard.	—	—	—
(iii) Good all round development of students.	—	—	—
(iv) Fellowship with students and staff	—	—	—
(v) Oriental or Indian cultural training.	—	—	—
(vi) Formation of nationalistic mind.	—	—	—
(vii) Quality of the teachers and staff.	—	—	—
(viii) Ideal environment and climate.	—	—	—
(ix) Superior facilities and living conditions.	—	—	—
(x) The value it stands for.	—	—	—
(xi) The extra-curricular programme.	—	—	—
(xii) Its concern for individual student.	—	—	—
(xiii) Others (Please specify first and then rank.)	—	—	—
	—	—	—
	—	—	—

25. What 4 or 5 things do the parents of the students of your Institutions tell you frequently about Your Institution?

(i)

(ii)

(iii)

(iv)

(v)

26. What 4 or 5 things do the senior students of the institutions talk most about the Institution?

(i)

(ii)

(iii)

(iv)

(v)

27. What 4 or 5 things do the teachers of the Institution talk most about your Institution?

(i)

(ii)

(iii)

(iv)

(v)

PS. Kindly use a separate piece for additional and detailed information, by mentioning the question number.

I THANK YOU.

Kindly return after 'filled in' to

Miss Saraswati S. Pandit  
Residential Quarters,  
Arya Kanya Mahavidyalaya,  
Kareli Baug BARODA.

## APPENDIX II

### Subjects Taught in Different School Classes (Gurukula Kangdi Vishwavidyalaya)

#### *1st Standard*

1. Hindi-pronunciation adding words. Memorisation of poetry, Model writing.
2. Arithmetic- Multiplication, addition and loans.
3. Sermons - Memorisation of 'Sandhya-Hevan.'
4. Drawing - To develop straight lines into different shapes-

#### *2nd Standard*

1. Hindi - Reading of text books, conversation and good writing.
2. Mathematics - Easy multiplication and divisions upto 16 only.
3. Few lessons on nature study.
4. Sermons - Memorisation of 'Swastivachan.'
5. History - Ramayan, Bhartiya Adarsh Purushonki Kahaniyan.
6. Drawing - To make pictures of animals.

#### *3rd Standard*

1. Sanskrit Grammar - Memorisation of the 'Roop' of 'purush' Hari, Bhanu' etc.
2. Sanskrit Literature - Pratham Pravveshika of Sanskrit.
3. Hindi - Reading and writing of 'Hindi' in hurry.
4. Mathematics - Multiplication in general and multiplication of coins, addition 'Pahara' upto 20.
5. Nature study - Fields, plants, trees, animals, Local study special things of the District.



6. Religious Instruction - Memorisation of 'Shanti Prakaran' and detailed 'Havan-Mantra.'
7. History - Life of Bhisham; Rana Pratap and other great personalities.
8. Geography - District Shaharanpur.
9. Drawing - Preparation of imaginary pictures and giving colours to them.

#### *4th Standard*

1. Sanskrit Grammar - 'Roop' of difficult words and memorisation of the 'Roop' of other Dhatoos in all ten lakars.
2. Sanskrit Literature - Text book in Sanskrit and translation work, Memorisation of Shlokas.
3. Hindi - Text book, grammar, cultivation of the habit of Writing essays, calligraphy.
4. Mathematic - Addition, questions on interest and L. C. M. and G. C. M., Geometry begins.
5. Nature Study - Learning the name of trees, plants insects and creatures and local geography.
6. Religious Instructions - 'Vyavahar-Bhanu.' Memorisation of selected Veda Mantras.
7. History - Stories of 'Dharma Gurus' and famous rulers.
8. General knowledge of Uttar Pradesh, drawing maps.
9. Drawing - General model and pastel drawing.

#### *5th Standard*

1. Sanskrit Grammar - Easy words and Dhatu Roopawali, Elementary knowledge of 'Paniniya Vyakarn' knowledge of Sandhi, Karak.
2. Sanskrit Literature - Panchatantra in brief and its translation into Hindi again Hindi into Sanskrit.
3. Hindi - Text book, Grammar, memorisation of poems.
4. Arithmetic - Questions on proportion in different forms, questions on interest and complicated questions on division and multiplication combined.
5. English conversation and Grammar.
6. Science - Water, heat, soil, elementary.
7. Religious Instruction - Rishi Dayanand and Arya Samaj.
8. History - Stories of the country.

9. Geography - Elementary knowledge of Geography of India and drawing of map of India.
10. Drawing - Pastel and ordinary drawing and object drawing.

### 6th Standard

1. Sanskrit Grammar - 'Namik' Sangya-Prakaran, elementary knowledge of 'Kridant', 'Stripratyay,' etc.
2. Sanskrit Literature - Panchatantra in brief, Grammar, Translation into Hindi and Hindi into Sanskrit.
3. Hindi - Bharati, Grammar, Prastava.
4. Arithmetic - Rules on interest, elementary knowledge of Algebra and Geometry.
5. English Language - Reader, Grammar, Parts of speech, Translation, Composition, Reading, Recitation.
6. Science - Electricity, Progress of life, certain Indian scientists.
7. Sermons - Meaning of Sandhya and other Mantras regarding prayer.
8. History - History of India (Hindu Period).
9. Geography - Asia.
10. Drawing - Elementary drawing from models and memory.

### 7th Standard

1. Sanskrit Grammar - Samas, Taddhit Prakaran.
2. Sanskrit Literature - Niti Shatak, Raghubans (2 sarg), translation from Sanskrit into Hindi and vice versa.
3. Hindi - Prose, Poetry, drama and Grammar.
4. Arithmetic - Complicated Vyavhar Ganit, Profit and loss, Rules of questions on work-time and partnership, Algebra, Geometry angle, Triangle.
5. English Language - Reader II, Grammar, Letter-writing, Composition.
6. Science - Gravitation, condition of times, water, air, fruits, flowers, seeds and Anatomy, etc.
7. Sermons - Satyarth Prakash (2nd and 5th Chapters), Aryoddeshya Ratnamala (important chapters).
8. History - India in the Middle ages.
9. Geography - Africa continent.

10. Drawing - Independent drawing by hand, knowledge of shade and light.

### *8th Standard*

1. Sanskrit Grsmmar - Akhyatik, selected 'Roop Prakriyas from ten Ganas.'
2. Sanskrit Literature - Shive Raj Vijaya 'Drama' Translation into Hindi and from Hindi into Sanskrit.
3. Hindi - Prose, Drama, Poetry, Grammar and Essay writing.
4. Mathematics - Square Root and questions upto division of Jantri, to find out the volume of a solid of a Rectangle, Questions on simple equations in Algebra.
5. English Language - Reader III, Grammar, Translation, composition.
6. Science - Gravitation, Heat, Liquids, Anatomy.
7. Religious Instruction - Satyarth Prakash (6th and 7th Chapters), Advantage of Havan.
8. History - India today.
9. Geography - North America, Europe, Principles of Geography.
10. Drawing - Brush, Stencil work, Painting of domestic objects.

### *9th and 10th Standard*

1. Sanskrit Literature—Kadambari in brief, Venisanhar, Mudra Rakshas, Translation and Essay Writing, Active and Passive Voice, correct and incorrect sentences.
2. Sanskrit Grammar—Paniniyashatakam or Madhya Kaumudi.
3. Hindi Literature—Old and new poems, Drama, Comments, History, Unread passages, Essay writing, proverbs.
4. English Literature—Prose, Poetry, Grammar, Composition, Translation, Essay and Letter Writing of High School Standard.
5. Sermons and Philosophy—Satyarth Prakash, Gita and Logic.
6. Mathematics—Arithmetic, Algebra, Geometry, certain important rules and principles of Matriculation Standard, General Knowledge.

7. History and Civics—History of India, Civics.
8. Science—Physics and Chemistry of Matric Standard.
9. Home Science—Arts and Crafts for ladies, Science of cooking, Music.

**Note :** (A) All subjects are compulsory from 1st to 8th Standard.

(B) The following subjects are compulsory for 9th and 10th Standards:

- (1) Sanskrit Literature and Grammar.
- (2) Hindi Sahitya.
- (3) English.
- (4) Religious Instruction.
- (5) Mathematics.

(Home Science for Ladies)

**Optional Subject :** Any one of the following :

- (1) Science.
- (2) General Knowledge (History and Geography).



### APPENDIX III

#### Slow and Small Progress in Education of Indian Youths (1856-1921)

Figures in lakh

<i>Year</i>	<i>Primary Educa- tion</i>	<i>Secondary Education</i>	<i>College Education</i>	<i>Total</i>	<i>Grand Total including all Education</i>
1856	0.96	0.34	0.03	1.33	1.33
1866	3.74	1.81	0.04	5.69	5.57
1871	16.75	1.25	0.04	18.04	18.04
1881	21.56	2.22	0.06	23.84	24.52
1891	28.37	4.65	0.16	33.18	38.53
1901	32.34	6.23	0.23	33.80	45.22
1911	49.98	9.24	0.30	59.52	67.81
1921	58.10	12.39	0.46	70.95	83.81

Source : A.N. Mishra : *Education Finance in India*, Asia Publishing House, 1962.

## APPENDIX IV

### Acknowledgement of Guidance and Suggestions received

1. Acharya Vaidyanath Shastri, Head, Research Department, Sarvadeshik Arya Pratinidhi Sabha, New Delhi.
2. Shri Bhawanilal Bharatiya, Professor, Department of Hindi, Rajkiya College, Ajmer.
3. Shri Shankerdevji Vidyalkar, Member-in-charge, Sanskrit department, Mahila Arts College and Arya Kanya Gurukul, Porbandar.
4. Professor Asharam, Post-Graduate Department of Political Science, Sambalpur University (Orissa).
5. Professor Haridutt Vedalkar, Translation Department, Pantnagar University, Dist. Nainital.
6. Pandit Dharmadevi Vidyamartand, Jwalapur (U.P.)
7. Professor Bhagawandas, D.A.V. College (Lahore), Ambala Shahar.
8. Shri B.S. Bahl, Principal, D.A.V. College, Jullundur.
9. Shri Prashantkumar Vedalkar, M.A., Ph. D., Hansraj College, Delhi.
10. Shri Snatak Satyavratji, Gurukul Ashram, Ghatkopar.
11. Shri Pratap Singh Shoorji Vallabhdas, President, Arya Samaj Centenary Committee, Bombay.
12. Smt. Damayanti Devi Kapur, Principal, Kanya Gurukul Mahavidyalaya, Dehradun.
13. Principal, Gurukul Kangri.
14. Susheela Kumari Pandit, Administrative Officer, Arya Kanya Gurukul, Porbandar.
15. Savitridevi Sharma, M.A., Ishwer Industries, New Delhi.
16. Shri Dilip Kumar Vedalkar, Principal, Gurukul Supa.
17. Principal, Gurukul, Vrindavan.
18. Yashoda Kumari Parmar, Principal, Arya Kanya Mahavidyalaya, Baroda.
19. Principal, Gurukul, Jwalapur.

20. Shreekaràn Sharda, Dayanand Vidhyalay, Ajmer.
21. Sarlakumari Sharda, Principal, Arya Putri Path hala, Ajmer.
22. Shri Bhagwandeve Sharma, Dayanand Bhavan, Delhi.
23. Dr. G.R. Toshniwal, Director, Toshniwal Enterprise, Ajmer.
24. Professor D.M. Desai, Dean, Faculty of Education and Psychology, Baroda.
25. Professor M.B. Buch, Faculty of Education and Psychology, Baroda.
26. Professor M.A. Quraishi, Faculty of Education and Psychology, Baroda.
27. Dr. S.M. Divekar, Faculty of Education and Psychology, Baroda.
28. Dr. P.K. Dongre, Faculty of Education and Psychology, Baroda.
29. Professor A.S. Patel, Faculty of Education and Psychology, Baroda.
30. Shri Anandpriyaji Pandit, Secretary, Arya Kanya Mahavidyalaya, Baroda.
31. Shri Dharmendra Dhingra, Reader, Faculty of Technology and Engineering, Baroda.
32. Dr. M.S. Patel. UNESCO Expert in Teacher Education, and Ex-Dean, Faculty of Education and Psychology, Baroda.
33. Shri Shantipriyaji A. Pandit, Baroda.

## **APPENDIX V**

### **Suggested Areas of Further Research**

1. A comparative study of the contributions of Raja Ram Mohan Roy, Keshab Chander Sen, Maharshi Ram Krishna Paramhans, Swami Vivekanand and Swami Dayanand Saraswati in socio-religious fields with their implications for education.
2. A comparative study of D.A.V. Schools and Colleges and the Gurukulas from the point of the Educational Ideology of the Arya Samaj.
3. The objectives of National Development and the D.A.V. Institutions and the Gurukulas.
4. A critical survey and evaluation of the D.A.V. and Gurukula Institutions in India.
5. The antiquity and modernity in the educational thought of Swami Dayanand and the Arya Samaj.
6. Current problems of Indian education as would Swami Dayanand have seen it.
7. A study of organisational climate in the Arya Samaj educational institutions.
8. A study of leadership and teachers' morale in the Arya Samaj educational institutions.
9. A study of the attitudes of the students of the Gurukulas to Brahmacharya, late marriage, a life of simplicity and hardihood.
10. A comparative study of the students and teachers of a randomly sampled Arya Samaj and non-Arya Samaj educational institutions in the matters of ethical values, discipline, nationalism and social service.
11. Problems of educational finance of D.A.V. and Gurukul institutions.



12. A critical study of the biographies of Swami Dayanand, Mahatma Hansraj, Swami Shraddhanand and Acharya Ram Deva from the point of their educational role and contributions.
13. A critical study of the factors and forces responsible for the strengths and shortcomings of the Arya Samaj in the field of Indian education.
14. A comparative study of educational ideology of Swami Dayanand and Rabindranath Tagore.
15. A study of educational philosophy of Raja Ram Mohan Roy, Swami Dayanand, Swami Vivekanand and Rabindranath Tagore from the points of the systems of Idealism, Naturalism, Humanism and Supernaturalism.
16. Social dimensions of the educational ideology and programmes of the Arya Samaj.
17. A study of the conflict between the College Party and the Gurukula (or Mahatma) Party in the Arya Samaj and its implications for the system of education propounded by the Arya Samaj.

## APPENDIX VI

### INTERVIEWS

Baroda, May 4th, 1971—Acharya Vaidyanath Shastri, Head, Research Department, Sarvadeshik Arya Pratinidhi Sabha, Delhi.

Porbunder, May 15, 1972—Shree Shankardevji Vidyalkar, Professor, Sanskrit Department, Mahila Arts College and Arya Kanya Gurukul, Porbunder.

Baroda, May 25, 1972—Pandit Shantipriyaji, Hon. Ex. Registrar, Arya Kanya Mahavidyalaya, Baroda.

Baroda, May 25, 1972—Pandit Anandpriyaji, Secretary, Arya Kanya Mahavidyalaya, Baroda.

Baroda, June 15, 1972—Shree Dharmendra Dhangra, Reader, Faculty of Technology and Engineering, Baroda.

Calcutta, December 25, 1972—Mukarjee B.N., Retired Professor of English, Calcutta.

Calcutta, December 26, 1972—Shree Ramgopalji Maheshvari, President, all India Maheshvari Sammelan, Nagpur.

Calcutta, December 28, 1972—President, Mahila Arya Samaj, Calcutta.

Calcutta, December 28, 1972—Shree Pandit Vishwambhar Prasadji, Editor, 'Maheshwari', Nagpur.

Baroda, February 4, 1973—Pandit Anandpriya, Secretary, Arya Kumar Mahasabha and President, Gujarat Province Arya Pratinidhi Sabha.

Baroda, February 25, 1973—Dilipkumar Vedalkar, M.A., Principal, Supa Gurukul, Supa.

- Baroda, April 12, 1973—Kumari Susheela Pandit, Administrative Officer, Arya Kanya Gurukul, Porbander.
- Baroda, April 28, 1973—Smt. Prabhavati Devi Snatika, Upadeshika, Barsana (Mathura).
- Baroda, May 5, 1973—Balkrishna Shukla, M.L.A., Vakil, Rajkot.
- Baroda, August 16, 1973—Dr. S.M. Divekar, Reader, Faculty of Education and Psychology, Baroda.
- Baroda, August 20, 1973—Professor M.A. Quraishi, Faculty of Education and Psychology, Baroda.
- Baroda, September 5, 1973—Dr. P.K. Dongre, Faculty of Education and Psychology, Baroda.
- Baroda, October 18, 1973—Professor M.B. Buch, Head, C.A.S.E., Faculty of Education and Psychology, Baroda.
- Bombay, August 13, 1913—Navinchandra Pal, M.A., Secretary, Santacruz Arya Samaj.
- Bombay, August 14, 1973—Pandit Suresh M.A., Lecturer, Dayanand College. Parel.
- Bombay, August 14, 1973—Shree Pratapbhai Shoorji Vallabhdas, President, Arya Samaj, Bombay.
- Ajmer, October 29, 1973—Dr. Mankaranji Sarda, President, Paropkarini Sabha, Ajmer.
- Ajmer, October 30, 1973—Shreekaran Sarda, B.A., LL.B., Secretary, Paropkarini Sabha, Ajmer.
- Ajmer, October 30, 1973—Kumari Sarla Sarda, M.A., B.T., Principal, Arya Putri Pathshala.
- Ajmer, November 1, 1973—Dr. Bhawanilal Bhartiya, M.A., Ph.D., Joint Secretary, Paropkari Magazine, Ajmer.
- Ajmer, November 3, 1973—Dr. Suryadevaji Sharma, M.A., D. Litt., Founder, All India Arya Vidya Parishad, Ajmer.
- Ajmer, November 3, 1973—Shree Bhudevji Shastri, Agra.
- Ajmer, November 3, 1973—Shree Chanchaldas Ramchandani, S.S. College of Education, Ulhasnagar, 3, Thana.

- Ajmer, November 3, Shree Vijaybihari Mathur, Head  
1973— Master, Government Higher Secondary School, Gangapur City.
- Ajmer, November 4, Shree Vable Dattatraya, Ex-Principal,  
1973—D.A.V. College, Ajmer.
- Ajmer, November 4, Shree Narendraji, President, Arya  
1973—Samaj, Hyderabad.
- Ajmer, November 4, Shree Balreddy, Secretary, Arya  
1973— Pratinidhi Sabha, Hyderabad (A.P.)
- Ajmer, November 5, Dr. G.R. Toshniwal, M. S.c., Ph. D.,  
1973— Director, Toshniwal Bros.
- Jaipur, November 7, Dr. S.K. Gupta, M.A , Ph. D., Reader  
1973— in Sanskrit, Jaipur University.
- Jaipur, November 8, Dr. P.D. Loiwal, B.A., LL.B., Retired  
1973— Law Secretary to the Government of Rajasthan.
- Delhi, November 11, H.C. Heda, B.A., LL.B., Ex-M.P.,  
1973— Hyderabad.
- Delhi, November 12, Asstt. Secretary, Sarvadeshik Sabha,  
1973— Shree Bhagwandeve Sharma.
- Delhi, November 12, Shree Pathakji, Raghunath Prasad  
1973— Sarvadeshik Arya Pratinidhi Sabha.
- Delhi, November 13, Smt. Savitridevi Sharma, M.A., Di-  
1973— rector, Ishwer Industries.
- Jwalapur, November 15, Pandit Dharmadevi Vidyamartand.  
1973— Vedic Scholar, Jwalapur.
- Kangri, November 16, Shree Raghuvveersinghi Shastri, Vice-  
1973— Chancellor, Gurukula Vishvavidyalaya, Kangri.
- Kangri, November 16, Shree Priyavratji Vedvachaspati-Ex-  
1973— Vice-Chancellor, Kangri.
- Dehradun, November 17, Smt. Damayanti Devi Kapur, Princi-  
1973— pal, Kanya Gurukul, Dehradun.
- Delhi, November 20, Shree Omprakashji Tyagi, M.P.,  
1973— Secretary, Sarvadeshik Arya Pratinidhi Sabha.
- Delhi, November, 20, Professor Prashantkumar, M.A., Ph.  
1973— D., Hansraj College.
- Delhi, November, 22, Shree B.N. Bhaskar, B.A., Director,  
1973— Ishwar Industries.



## **APPENDIX VII**

### **BIBLIOGRAPHY**

#### **A-Books**

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Nagpur	Arya Sevak (Hindi—Fort-nightly)
Calcutta	Arya Sansar (Hindi—Monthly)
Baroda	Vedic Digest (English—Monthly)



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Pardi	Vedic Dharma (Hindi—Monthly)
Orissa	Vanvasi Sandesh (Hindi—Monthly)
Ahmedabad	Hitopadesh (Gujarati—Weekly)
Bombay	Arya Prakash (Gujarati—Weekly)
Jwalapur	Bharatodaya (Monthly)











